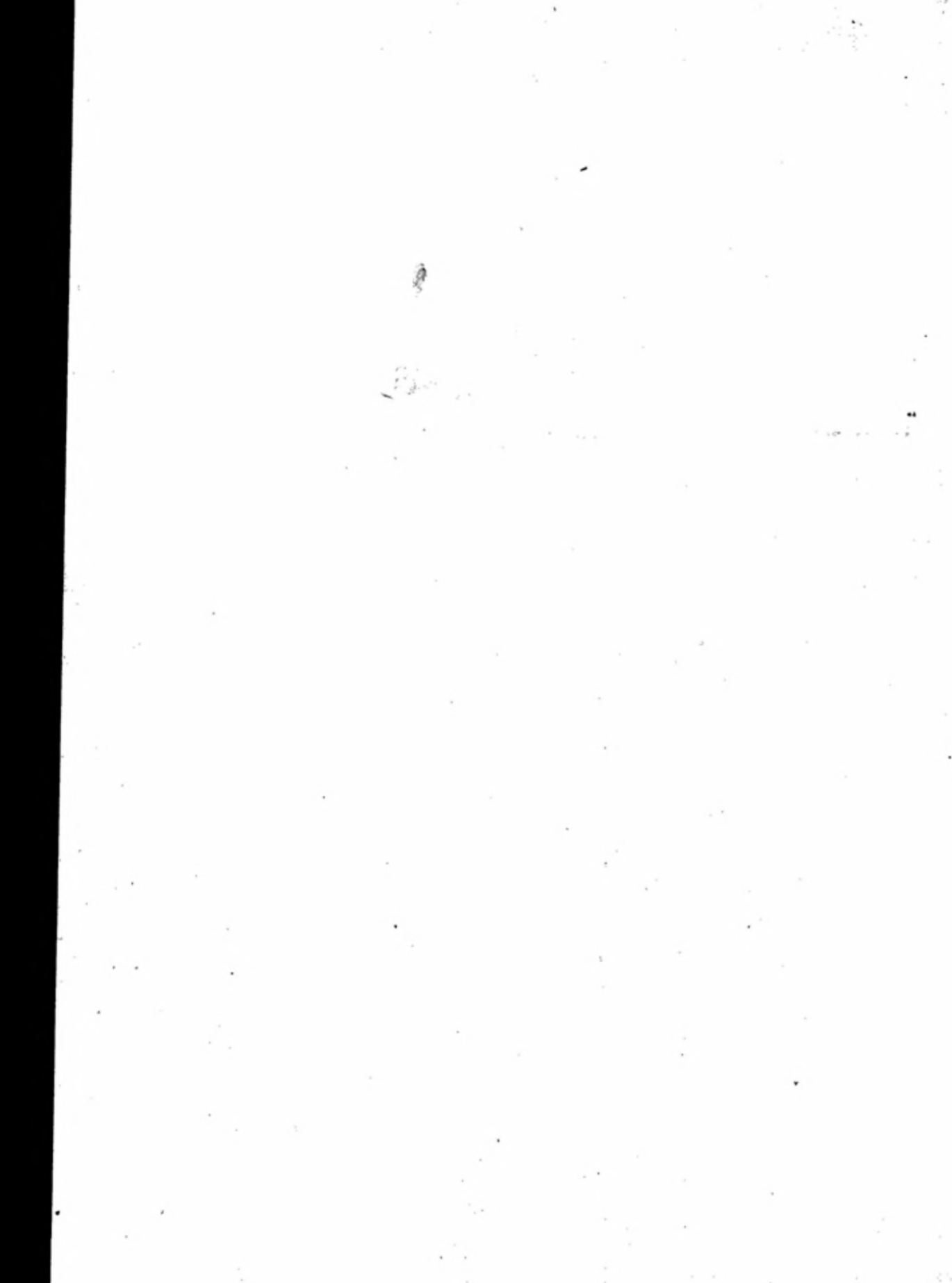


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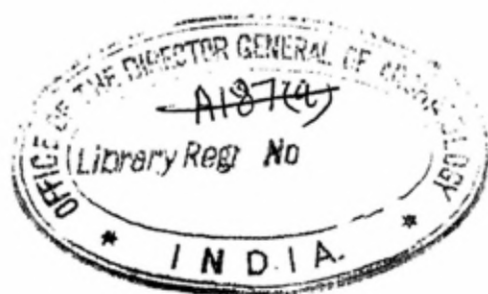




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EXCAVATIONS IN THE ATRIUM OF THE CHURCH OF THE NATIVITY, BETHLEHEM

OUR knowledge of the plan and extent of the atrium that gave access to Constantine's basilica at Bethlehem, and of its subsequent modifications has hitherto been restricted to such vestiges of early work as can still be detected in the modern courtyard, to inference from the proportions of the basilica itself, and to a few references in medieval and later writers, of which the following is a summary.

In the fourteenth century we are informed that the church was fortified with towers and outworks like a castle.¹ A century later, 1480-3, Felix Fabri writes:

'In the meantime', i.e. during the Crusaders' occupation, 'the Christians had fortified towns and castles, and more especially had they strengthened Jerusalem and Bethlehem against the infidels with walls and towers. In those times holy Bethlehem was full of people—famous and rich. Christians from every country on earth brought presents thither and exceeding rich merchants dwelt there. Wherefore at this day there are vaulted colonnades in front of the churches beneath which the shops of the merchants used to stand.'²

In the year 1609 Bernardino Amico, a Franciscan father, published a series of plans and drawings of Holy Places including the basilica and parvis of Bethlehem as it then stood. A photograph of his plan is reproduced on page 2. The plan is accompanied by the following explanatory text.

'Number 1 is the gate of the construction: the porch (soppotico) is 20 palms 3 inches long by 14 wide. 2 is the courtyard. It has not been measured all over, but only the part enclosed by lines, which contains in it three cisterns indicated by the number 4. It is 115 palms 3 inches long by 79 palms 3 inches wide. Of the spaces between the lines, indicated by the sign X, the first is toward the north, the second on the east: judging by the visible traces, they must, in my opinion, have been covered colonnades for thoroughfare: the one is 20½ palms wide, the other 13.'³

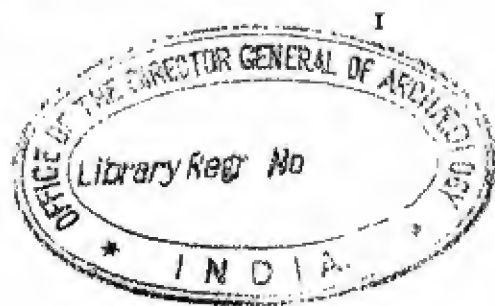
Quaresmius, writing at the same period, speaks of

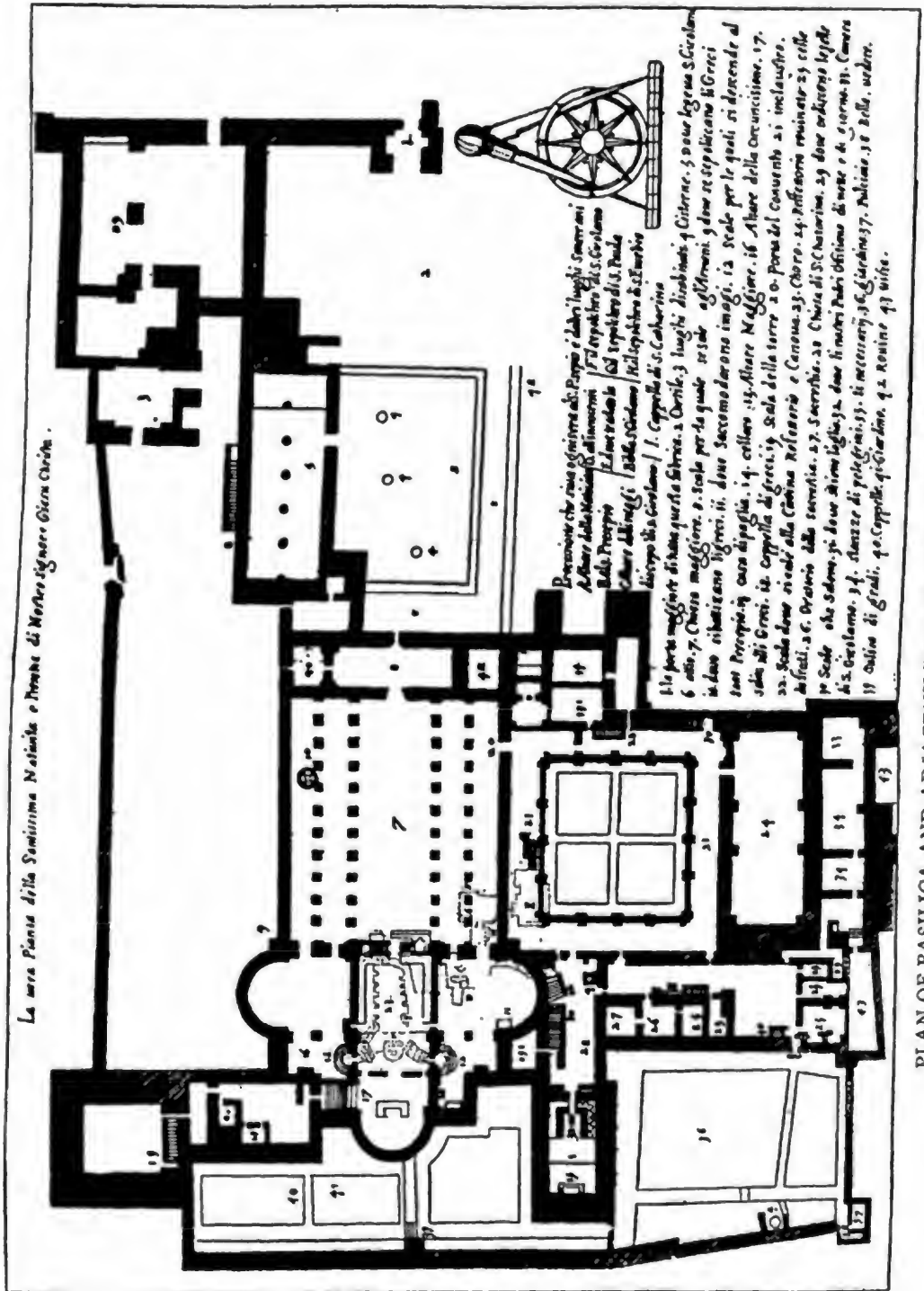
'a large court which is before the greater Church of the Blessed Mary of Bethlehem. This is entirely paved with squared marble slabs. On its eastern [*sic*] side is the gate, on the west [*sic*] is the façade of the church with another narrow door by which the church itself is entered: this was at one time large. On the north was a great colonnade

¹ Ludolph von Suchem, A.D. 1350. Palestine Pilgrim Texts Society's Vol. XII, pp. 93 f.

² Palestine Pilgrim Texts Society's Vol. VIII, p. 592.

³ Bernardino Amico, *Trattato delle Pianta & Immagini de Sacri Edifizi di Terra Santa*, p. 1. The palm is approximately 23 cm. It is divided into 12 inches.





EXCAVATIONS IN THE ATRIUM, CHURCH OF NATIVITY, BETHLEHEM

supported by fair and shining columns of red marble, as the surviving bases declare, and other buildings besides, whose ruins and foundations prove their excellence and magnitude. On the south is the school of St. Jerome, of which more anon, and other buildings which the Armenians have restored. The court can be entered from every side except the aforementioned south and east. In this courtyard there are 3 abundant cisterns of water from which strangers and Bethlehemites come to draw. . . . At present two are open not far from the door of the church; the third, nearest the door of the courtyard on the right as you come in, is closed.¹

To the scanty evidence supplied by these literary sources, all subsequent to the Crusades, may be added the little that can be inferred from visible features of the present courtyard.

The original width of the atrium has been considerably reduced since the Byzantine period by encroachment of the Armenian convent from the south. The north wall of this building presents on plan a series of angular projections—the alignment of the wall advancing by four successive stages as it approaches the façade of the church (Pl. I). The existence of these projections, with the probability that the Armenian builders would, where possible, utilize pre-existing foundations, suggested from the first a western limit to the atrium at about the middle of the modern courtyard. Subsequent excavation has confirmed the suggestion.

A hint in the same sense could be gleaned from examination of the modern pavement which, though mainly composed of rubble and re-used building stones, contained also traces of a line of heavy slabs 30 cm. thick, extending in front of and parallel to the façade of the church from a point where a small buttress is applied to the wall of the Armenian building as far north as the axis of the northern range of columns within the basilica. Here the line turned west and passed with interruptions along the northern edge of the courtyard. After continuing for 26 metres in this direction it ended in a large slab projecting 30 cm. southward from its edge. This line, which corresponds with the innermost of those marked by Bernardino, also indicated an atrium occupying only the eastern half of the present courtyard. Against this, however, there was good local evidence that an ancient wall of dressed masonry existed some 30 metres further west, where a section of it had been seen and subsequently demolished before the war. This, too, required investigation.

The known facts, then, so far amounted to little more than the existence in the eastern half of the court of a cloister, which was attributed by Felix Fabri to the Crusaders. Of the western half little is recorded except that in the

¹ Quaresmius, *Elucidatio Terrae Sanctae*, Vol. II, p. 622.

seventeenth century the whole was paved with 'marble' slabs. It also contained a cistern, a massive gateway, and part of a correspondingly solid western wall.

In the hope of supplementing these facts and relating them to the earlier history of the church a series of excavations, made possible by a recent decision to repave the courtyard, was carried out, as opportunity offered in the course of that work, between the months of May and August 1932.

The plan reproduced on Pl. VII shows the present state of the courtyard and the areas in which clearances were made.

Work in the eastern half of the court soon established the existence of a quadrangular construction closely following the lines drawn in Bernardino's plan. The heavy slabs visible in the modern paving were found to rest on a thick bedding of mortar laid on the inner of two concentric foundation walls enclosing a rectangular area 18.00×26.30 m. The southern side of the rectangle is hidden by the Armenian convent. Its outer wall on the north side prolongs the line of the north wall of the basilica. A section of its outer face was cleared to a depth of 4.50 m. from the present surface. The wall, which is 70 cm. thick, is of limestone (meleki) carefully coursed and bonded, two stretchers alternating with a header. The masonry of the two uppermost courses is dressed with a comb-pick, but lower down it has a rough chiselled surface. The courses are in general 41 cm. in height, but increase toward the foot of the wall—the lowest visible course being 60 cm. high. The stretchers average 72 cm. in length: headers vary from 26 to 36 cm. At the foot of the wall is a series of water troughs or mangers built against its outer face: a row of tethering holes is bored in the masonry above them at 50 cm. intervals. Assuming the original ground level to be about 1 metre lower—the total height of the wall from there to the present surface is well over 5 metres. Its western extension into the cemetery could not be followed, but clearances in the centre of the court laid bare parts of a wall of similar workmanship and dimensions (courses 36, 42, 42, 42 cm. high in the centre) forming the western boundary of the quadrangle. The dressing of the upper courses (Pl. II, 2) is indistinguishable from that employed in the masonry of the basilica, but the lower ones are left rough (Pl. III, 1). The coursing of this section of the wall is not absolutely regular, nor is the level at which the rough dressing replaces the smooth constant.

The inner wall of the quadrangle is composed mainly of the rough dressed masonry: a few smooth comb-dressed stones are, however, incorporated. The thickness of the wall is 75 cm.: the average height of courses 41 cm. In the centre of the court 7 courses were seen, the lowest of which rested on rock (Pl. III, 2). On this foundation were laid the hard limestone slabs already

EXCAVATIONS IN THE ATRIUM, CHURCH OF NATIVITY, BETHLEHEM referred to, which doubtless formed the stylobate of a colonnade. De Vogüé's plan shows three column bases still in position upon it. These have since then been removed and can now be seen resting by the door of the church.

Two large cisterns exist in this half of the court. A cement-lined and stone-covered channel, which passes through the two walls just described near the centre of their western sides, is probably connected with the easternmost. Its approximate course is shown on the plan.

The only trace of a pavement corresponding in level with these foundations is a hard layer of stone chips some 40 cm. below the top of the stylobate. In the western half of the court, however, extensive fragments of a limestone pavement, extending from the extreme western end to within 70 cm. of the quadrangle wall, survive from 30 to 100 cm. below the level of the modern paving (Pl. II, 1).

Here, too, the main features of Bernardino's drawing are confirmed. The massive gateway with its inner corridor (Pls. II, 1, and IV, 1) and the formidable western wall flanking it to the south can still be traced in the ponderous foundations of irregular blocks which break into the western side of the pavement and are prolonged to the south in a dry wall of which the buttress at the corner of the Armenian building marks the position.

Examination of the paving stones shows that at the time of their installation the western half of the court was treated as a self-contained unit. It comprised a central area, approximately 18 m. square, surrounded by 4 alleys 3.50 m. across and separated from the central square by a row of slightly raised slabs 70 cm. wide; these rest on a rough foundation of re-used stones, carelessly put together, but sufficiently compact to postulate some structural function, such as the support of a light colonnade (Pl. VI, 1 and 2). This could not have existed after the construction of the gateway.

It was at first assumed, on the discovery of this pavement, that it might belong to the original Constantinian atrium, but as the work proceeded this became increasingly improbable, both from the character of masonry found below the pavement (note, e.g., the drafted and diagonally dressed stone immediately below the metre scale in Pl. VI, 2), from the presence immediately upon it of twelfth century and later coins (this was, of course, not decisive), and finally from the discovery some weeks later of part of a second pavement one metre lower down in the centre of the court (Pl. VI, 1, showing (a) ground level after removal of modern paving, (b) fragment of upper pavement, (c) rough stylobate foundation resting on lower pavement).

The existence of this lower pavement, which is composed of hard limestone slabs, 20 cm. thick, laid in courses across the long axis of the courtyard,

could only be verified in the centre of the court. Here its relation to the walls of the quadrangle and to the water channel that passes through them (see Plan and Section) leaves no doubt that it antedates these constructions, and that in carrying their foundations down to the rock the builders of the latter encountered and were compelled to lift at least two courses of a pre-existing and abandoned pavement. Its original extent is unknown, but in the two easternmost trenches where it was found it is bounded on the north by a longitudinal line of slabs at a slightly lower level, beyond which no traces of any extension of the pavement survive (Pl. III, 2, and IV, 2). The earth here, however, and in all the area to the north, shows every sign of disturbance in comparatively recent times—the filling yielding fragments of late medieval painted and plain pottery, as well as clay pipe bowls and other sherds of modern appearance. The row of slabs bordering the pavement rests on a rubble foundation and itself appears to be of recent origin. It is worth noting, however, that the edge of the pavement itself, which is certainly original, aligns with the inner northern range of columns in the basilica.

The discovery of a pavement antedating the rectangular foundations in the eastern half of the court and extending across and beyond their limits to the west, indicated the existence of an earlier construction embracing in plan both halves of the courtyard and adapted to a ground level a metre or more lower than that of the present church floor. Traces of such a structure were found in the south-western quarter of the courtyard. Pl. V, 1, taken on the south side of the courtyard, looking east, shows on the right-hand side the end of a masonry wall, 70 cm. thick, projecting westwards from below one of the buttresses that support the wall of the Armenian convent. This wall is built of comb-dressed masonry exactly similar to that used in the eastern half of the court: the three surviving courses, each 39.5 cm. high, rest on a line of hard limestone slabs, laid on a rough foundation of mixed material. As can be seen from the plan, the wall aligns with the southern wall of the basilica, and a section of it has been demolished to allow the completion of the outer west wall of the eastern quadrangle, with which it has no structural connexion.

Three and a half metres further north, on a parallel line, is a carefully jointed foundation wall of soft limestone (nari) masonry, dressed, pointed, and laid in two courses 46 and 39 cm. high respectively. The longest measured block in the wall is over 1.30 m. in length: a binding stone adjacent to it measures 34 cm. For the greater part of its length the foundation is bedded in a trench cut in the rock, but towards the east, where the rock-level falls, it rests on a footing of rough limestone blocks (Pl. V, 2).

EXCAVATIONS IN THE ATRIUM, CHURCH OF NATIVITY, BETHLEHEM

The wall was traced westward to the end of the parvis where it passes beneath the medieval west wall. To the east it is severed by the crosswalls in the centre of the court.

The top of this foundation is 8 cm. higher than the level of the lower pavement. If we assume a rise in the level of the paving toward the sides of the atrium, this would be consistent with the wall having served as the foundation of a colonnade related to the pavement. The colonnade would have extended the full length of the present courtyard and would have enclosed a paved area 17.50 m. wide, the surface of which, sloping gradually upwards toward the east, would at that end have been rather less than 1 m. lower than the floor of the church. What arrangement was adopted to surmount this difference in level, or what was the level of the surrounding colonnades, there is at present no evidence to tell. It is conceivable that the original scheme embodied a sunk court surrounded by raised colonnades, which retained their original level throughout the history of the atrium.

The existence of the modern roadway and of the medieval structures beside it restricted the possibility of exploring the western end and entrance of this atrium. A sounding in the south-west corner of the cemetery, however, proved the existence of a west wall of rough chisel-finished masonry similar to that seen in the north-east corner of the courtyard. This wall was cleared to a depth of over 6 metres from the level of the court, at which point the excavation became dangerous: the ground here slopes rapidly away to the north. Portions of the same wall seen near the entrance to the parvis at a much higher level were of the comb-dressed style of masonry.

Leaving aside the question of a porch or vestibule before the atrium, the primitive plan seems to have involved a paved court of abnormally elongated proportions—perhaps nearly 4 : 1—surrounded by colonnades whose foundations, at least where the rock was close, were of soft but carefully laid limestone. Elsewhere the walls were of harder stone, dressed, where visible or conspicuous, in the same style as the masonry of the basilica. The pavement of this court was low enough to require the presence of steps leading up to the level of the church. These have not yet been found: the natural place to look for them would be below the clumsy Turkish buttress that now supports the front of the church.

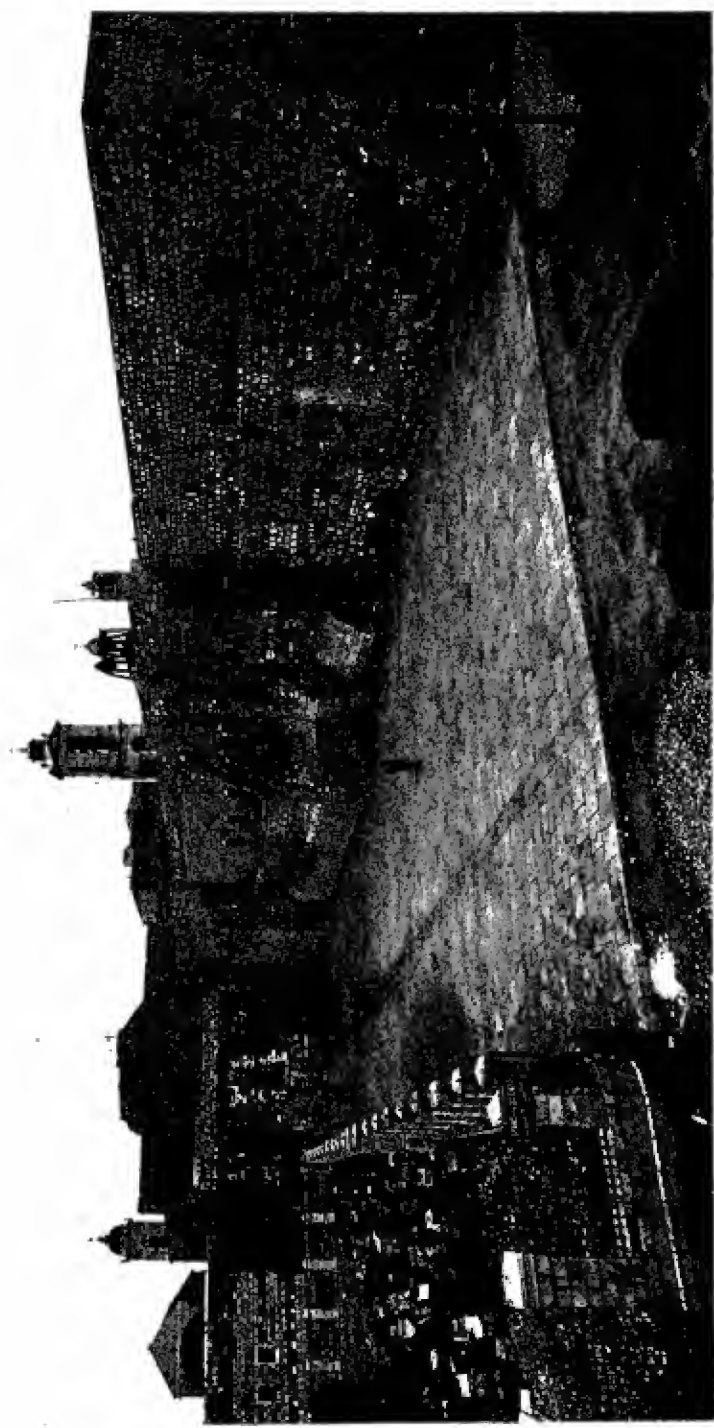
The present façade, with the narthex, is generally attributed to a radical reorganization of the church by Justinian. It would be reasonable to associate the reduced atrium with the same period of construction. The dimensions of the courtyard now presented the more normal proportion of 3 : 2. The abandonment of the western end of the old atrium liberated an ample supply

of dressed stone for the construction of such new walls and foundations as were required, and signs of such re-use are not wanting in the sections of these walls that have been cleared. A pavement level approximating to that of the church was simultaneously adopted.

The repaving of the western half of the court, and the erection of whatever colonnades may have stood there, must have come later; the poor quality of the foundations below them—unlike those in the eastern colonnade they are not carried down to the rock—precludes us from attributing them to the same builders. Coins found in conjunction with the pavement were either unrecognizable or in indecisive positions. They include a Roman coin of the first century A.D., a coin of the Constantinian period, three gold dinars of the early twelfth century, an early Ayyubid, and a Mamluk coin of the early fourteenth century. All these were found close above the pavement.

Later still were built the great defensive works and gateway at the west end of the courtyard, which the anxieties that harassed the Christian community in the centuries after the Crusades, are sufficient to explain. The same period, perhaps, saw the destruction of the earlier colonnades, of which Bernardino records hardly more traces than are visible to-day. The demolition was complete, but the rough ends of bonding stones where the north wall of the atrium joined the façade of the church, the inconspicuous springing of an arch close to the cornice of the northern door, and, questionably, a horizontal groove, now filled with cement and rubble, that perhaps once held the timbers of the roof, still remain in the façade as visible testimony to the colonnade that once protected it.

R. W. HAMILTON.



BETHLEHEM. THE COURTYARD TO-DAY, AFTER REPAIRING

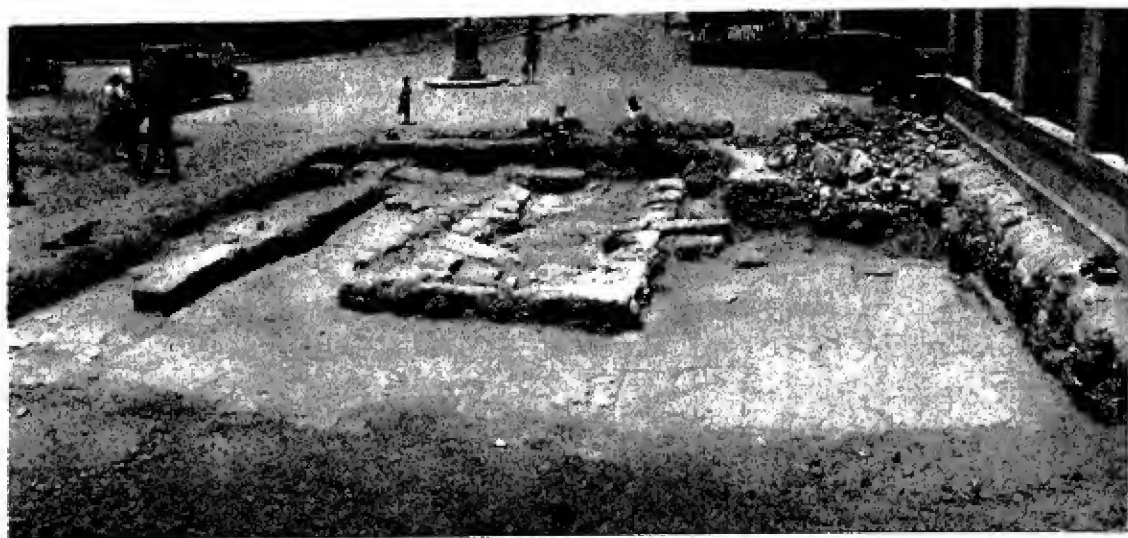


FIG. 1. BETHLEHEM. MEDIEVAL PAVEMENT AND GATEHOUSE. LOOKING WEST

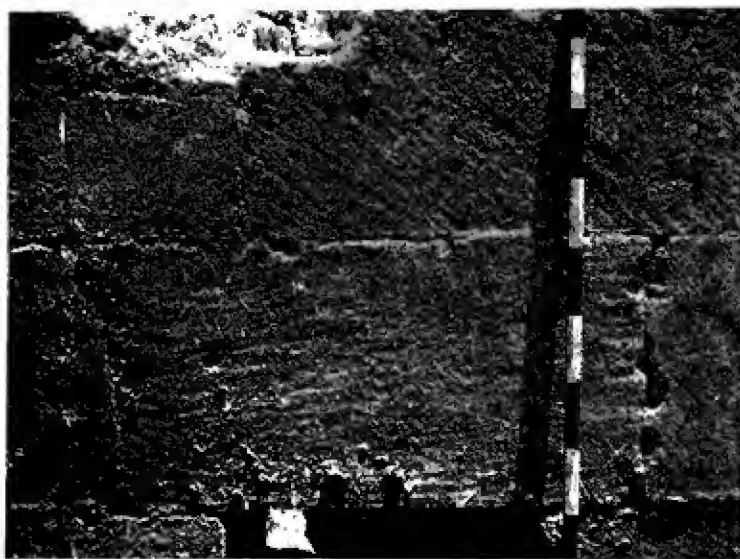


FIG. 2. BETHLEHEM. COMB-PICKED MASONRY AT
WEST END OF THE REDUCED ATRIUM



FIG. 1. BETHLEHEM. WEST WALL OF
JUSTINIAN'S ATRIUM. EAST FACE
AT SOUTH END

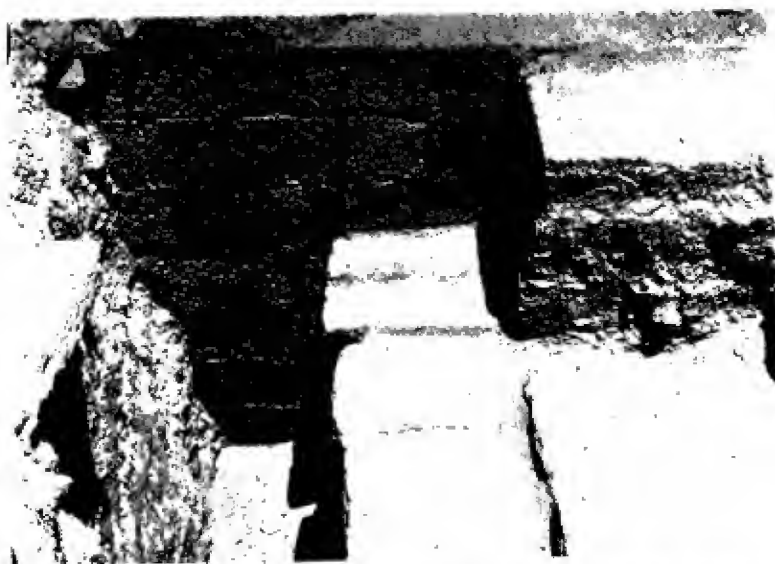


FIG. 2. BETHLEHEM. FOUNDATIONS OF JUSTINIAN'S COLON-
NADE IN CENTRE OF MODERN COURT. EARLIER PAVEMENT
VISIBLE ON RIGHT FOREGROUND



FIG. 1. BETHLEHEM. MEDIEVAL ENTRANCE. LOOKING WEST



FIG. 2. BETHLEHEM. NORTH EDGE OF CONSTANTINIAN PAVEMENT IN CENTRE OF THE COURTYARD. LOOKING SOUTH-WEST



FIG. 1. BETHLEHEM. MEDIEVAL PAVEMENT IN MIDDLE OF THE SOUTH SIDE. END OF CONSTANTINIAN WALL VISIBLE TO THE RIGHT BENEATH CORNER OF ARMENIAN BUILDING. LOOKING EAST

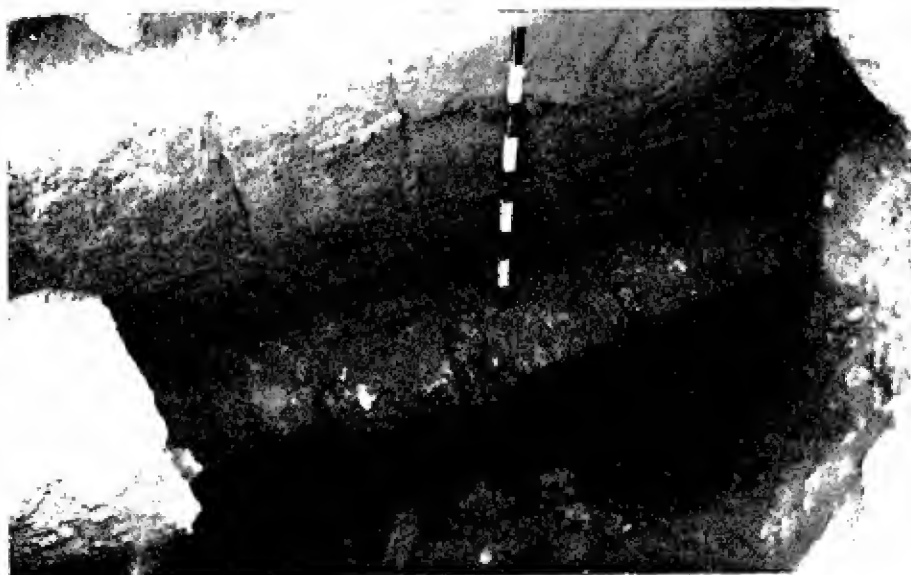


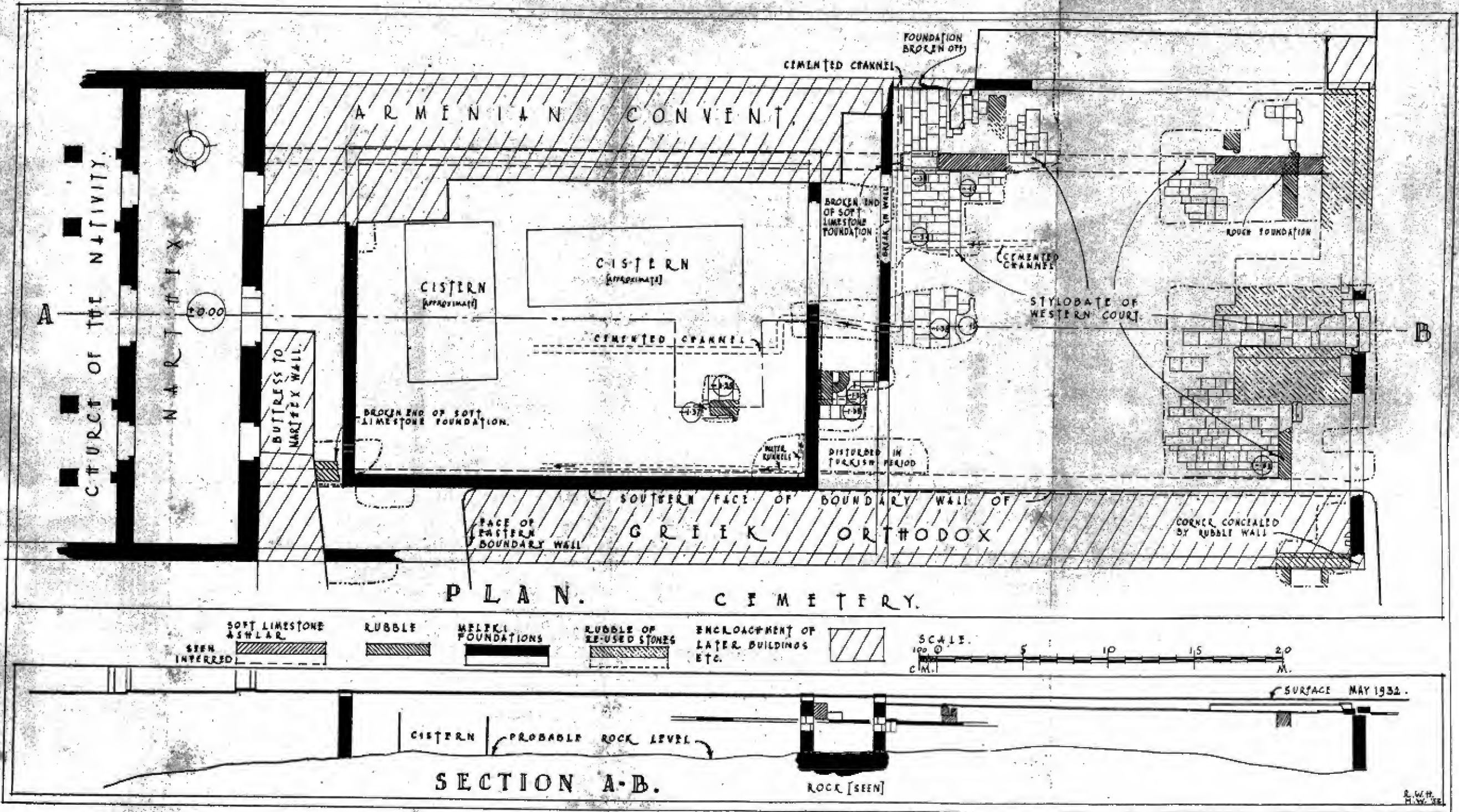
FIG. 2. BETHLEHEM. SOFT LIMESTONE FOUNDATION OF ORIGINAL COLONNADE. SOUTH SIDE OF COURT



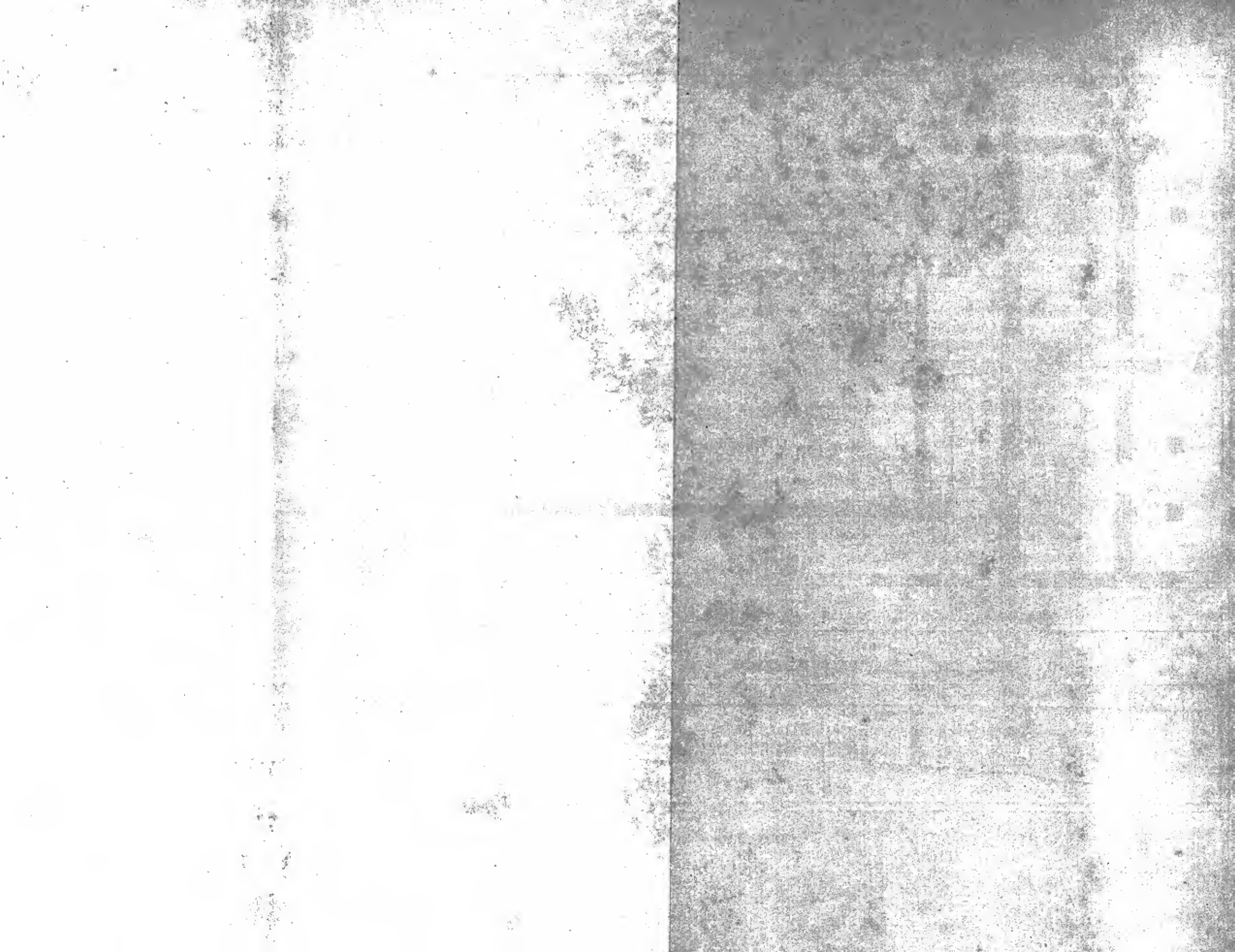
FIG. 1. BETHLEHEM. CONSTANTINIAN PAVEMENT, WITH
MEDIEVAL WORK SUPERIMPOSED. CENTRE OF COURT LOOK-
ING SOUTH-WEST



FIG. 2. BETHLEHEM. NORTH-WEST CORNER
OF MEDIEVAL PAVEMENT. MODERN CEME-
TERY WALL ON LEFT. LOOKING EAST



BETHLEHEM. ATRIUM OF THE CHURCH OF THE NATIVITY



ROCK-CUT TOMB AT TARSHĪHĀ

Late IV cent. A.D.

AT Tarshīhā village, near Acre, in August 1931, a rock-cut tomb consisting of a vestibule and four loculi was cleared by Na'im Eff. Makhoul, Inspector in this Department. The tomb was discovered during the excavation of a cistern by the owner of the land; it is situated about 100 metres due west of the Greek Orthodox Church.

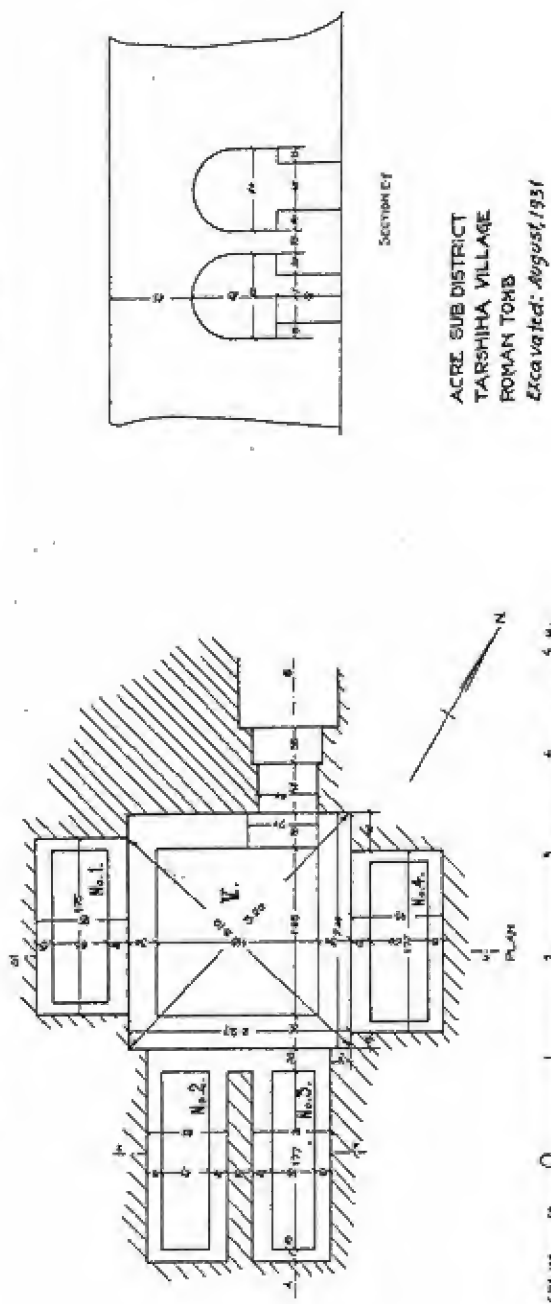
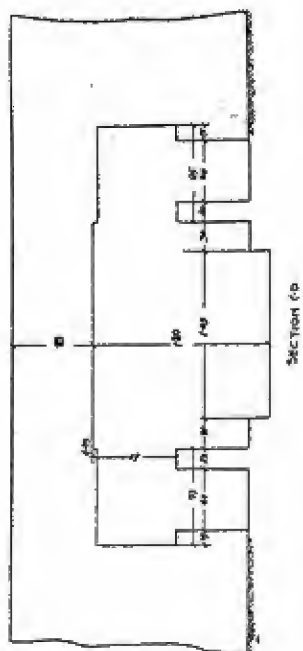
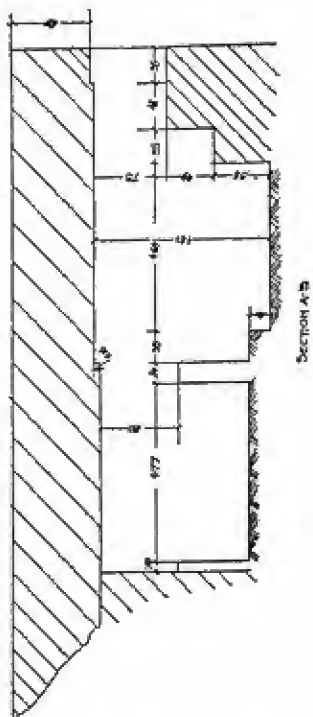
From the accompanying plan it will be seen that the door of the tomb, which is nearly square, faces north. Of the four loculi two are in the south wall opposite the entrance, and lie north and south, their ends thus giving on to the vestibule; the remaining two are situated one in the east and one in the west wall; as they also lie north and south their sides give on to the vestibule. Inside the entrance is a high step cut in the rock, and in the north wall, to the right on entering, a niche is cut.

A remark on one or two of the more interesting objects:

No. 16 from the vestibule gives a useful definite date for the type of ring with recessed pyramidal bezel. One in the British Museum¹ is called Lombardic and provisionally dated to the seventh century, with a reference to its late Roman or Byzantine characteristics. Nos. 846, 975, and 976 in the *Brit. Mus. Cat. Finger Rings: Greek, Etruscan and Roman* are of a similar type, and may be usefully compared with the present dated example. The inscription on the ring-fragment No. 8, ΚΕΒΘ ΖΑΧΑΡΙΔ (Κύριε βοήθει Ζαχαρίας), conforms to a well-known type, for which cf. *Brit. Mus. Cat. Finger Rings: Early Christian, &c.*, Nos. 57-67. Glass vessels are not figured, as they are mostly broken; the shape is usually indicated by quoting a parallel.

The tomb contained 78 coins, mostly badly corroded. The great majority, however, clearly belonged to the fourth century A.D. Of those decipherable, the latest was a coin of Arcadius, from Loculus 3. The earliest (evidently a survival) was a second or third century *As* pierced for suspension, as an ornament probably; it also came from Loculus 3. There were several of Maximian and Diocletian. Maxentius was also represented. A considerable number were House of Theodosius. Thus the tomb is to be dated to about the last decade of the fourth century. There seems no possibility of differentiation between loculi, since Loculus 3 yielded both the earliest (II-III cent. *As*) and latest (Arcadius) coins found.

¹ *Cat. Finger Rings: Early Christian, Medieval and later*, 176 a.



ROCK-CUT TOMB AT TARSHIHA

The tomb as a whole contains nothing very novel; but a number of such groups of fourth- or fifth-century material is obviously desirable for students of a rather neglected period. A good parallel is to be found in some of the Byzantine tombs recently excavated at Beisan, where glass vessels were especially plentiful (*P.E.F.Q.S.*, 1932, pp. 147-8).

LIST OF CONTENTS¹

Vestibule.

- *1. Flat amber-coloured glass amulet for suspension, stamped with figure of animal (? lion) in relief to l., with long curving raised tail. Star and crescent above. Length 0.022 m. Mus. Cat. 31.251. Pl. VIII, 4.
- *2. Conical amulet of grey steatite, pierced for suspension. On under side, in intaglio, star and two concentric crescents. Ht. 0.018 m. Mus. Cat. 31.242. Pl. VIII, 9.
- *3. Thin bronze ring with flat, circular bezel; design of flying Cupid and sea-serpent in intaglio.² Mus. Cat. 31.246. Pl. VIII, 11.
4. Upper part of bone pin; irregular hexagonal head surmounted by small flat cap. Mus. Cat. 31.248.
5. Bone pin; point missing. Pointed oval head, with incised grooves around. Mus. Cat. 31.247.
6. Upper part of bone pin. Pointed head. Mus. Cat. 31.249.
- *7. Fragment of bronze ring. On flat bezel remains of inscription: ΚΕ ΒΟ ΖΑΧΑΡΙΑΣ, i.e., Κύριε βοήθει Ζαχαρίας (*O Lord, aid Zacharias*). Mus. Cat. 31.258. Pl. VIII, 8.
8. Pair of plano-convex bronze ear-rings. Mus. Cat. 31.255. Cf. Loculus 4, 5.
9. Group of 88 mixed beads (incl. one bead-spreader). Of many shapes and sizes, from tiny blue or slate-coloured nodules to large, coarse vitreous lumps. Mus. Cat. 31.252.
10. Bronze spatula (ear-pick or unguent-spoon). Length 0.105 m. Mus. Cat. 31.243.
11. Straight iron rod, broken at either end. Length 0.127 m. Mus. Cat. 31.245.
12. Bronze buckle. Decoration of three raised circles at one side. Pin broken away. Overall length 0.029 m. Mus. Cat. 31.259.
13. Bronze buckle. Similar to No. 12, but head square instead of rounded. Overall length 0.028 m. Mus. Cat. 31.260.

¹ Objects indicated by an asterisk are figured in the plates.

² In the photograph, Pl. VIII, 11, the top of the impression is to the l.

14. Bronze wire bracelet; broken and bent. Coiled into spiral near fracture. Shorter axis (at present) *c.* 0.050 m. Mus. Cat. 31.244.
- *15. Bronze finger ring, slightly elliptical, with high bezel of pyramidal shape in four steps; the bezel is decorated with a six-point star incised. Facetted on shoulder, which has a leaf design, also incised. Sharply angular below shoulder. Diam. (external) 0.025 m.; (internal) 0.019 m. Mus. Cat. 31.250. Pl. VIII, 7.
16. Small bronze spatula (?) bent into a ring. Mus. Cat. 31.253.
17. Pair of bronze bells of different sizes. The larger still has its clapper. Diam. of larger 0.028 m.; of smaller 0.02 m. Mus. Cat. 31.256.
- *18. Fragment of lead openwork decoration. An applied object of flat, circular shape is indicated. Mus. Cat. 31.257. Pl. VIII, 15.
19. Fragment of bronze chain with figure-of-eight links. Mus. Cat. 31.254.

Loculus 1.

- *1-5. Five flat amber-coloured glass amulets for suspension, each stamped with a lion standing to right. Over his back a star and two crescents, a larger and a smaller. Part of one string or necklace. Average diam. *c.* 0.018 m. Mus. Cat. 31.286. One specimen is figured in Pl. VIII, 2.
- *6. Flat amulet of greenish glass for suspension. Stamped in relief with tortoise seen from above. Average diam. *c.* 0.02 m. Mus. Cat. 31.286 *a.* Pl. VIII, 3.
- *7. Flat amulet of greenish glass for suspension. Stamped in relief with the seven-branched candlestick. Portion at lower left missing. Diam. 0.017 m. Mus. Cat. 31.286 *b.* Pl. VIII, 1.
8. Bronze spoon; broken. Long, thin scoop, mostly missing. Fine, straight handle. Remaining length 0.071 m. Mus. Cat. 31.279.
9. Upper part of bone pin; head consists of bead of oblate spheroid form. Length existing 0.067 m. Mus. Cat. 31.263.
10. Green glass ring; hoop rounded on outer side. Diam. 0.025 m. Mus. Cat. 31.262.
11. Upper part of bone pin. Head barrel-shaped. Length existing 0.034 m. Mus. Cat. 31.268.
12. Glass spatula (? ear-pick); rod handle, spirally fluted. Existing length 0.113 m. Broken in two pieces. Mus. Cat. 31.264.
- *13. Iron pick-axe (pioneer's axe). Length 0.22 m. along upper edge. The tool is light and the pick end is long. Mus. Cat. 31.261. Pl. VIII, 14.
14. Iron wire bracelet. Diam. 0.06 m. Mus. Cat. 31.282.
15. Small flat iron pendant. Ht. 0.045 m. Mus. Cat. 31.281.

ROCK-CUT TOMB AT TARSHĪHĀ

16. Low conical whorl or loom weight of greyish limestone. Diam. 0.024 m. Mus. Cat. 31.267.
17. Low round-topped whorl or loom weight of greyish limestone. Diam. 0.024 m. Mus. Cat. 31.266.
18. Four tiny bronze dome-shaped bells; clapper missing. Diam. (max.) 0.021 m. Mus. Cat. 31.280.
19. Bronze conical bell with vertical loop handle above; clapper missing, but its attachment remains. Diam. 0.021 m. Mus. Cat. 31.276.
20. Fragment of bronze ring, with flat, raised bezel, on which intaglio design damaged and unrecognizable. Diam. of bezel 0.012 m. Mus. Cat. 31.277.
21. Fragment of twisted iron wire, part of appliqué ornament, c. 0.046 m. overall. Mus. Cat. 31.284.
22. Glass pinhead; amber-coloured. In form of fluted bead with flat cap. Mus. Cat. 31.352.
23. Group of 108 beads and 11 bead-spreaders. The shapes and materials are many, including barrel-shaped (fat and slender), tubular or cylindrical (various sizes), hexagonal, square, flat, rounded, and ringform. The material is mostly blue, green, or colourless glass or glass paste, with two of creamy clay (rounded type). The bead-spreaders are all of amber-coloured glass. Two beads of opaque blue glass resemble in shape a torpedo or cigar suspended by a loop above. Mus. Cat. 31.285.
- *24. Bronze bell; clapper missing. The loop for suspending the clapper is fastened through a hole at one side in the top of the bell. Ht. 0.04 m. Mus. Cat. 31.274. Pl. VIII, 13.
- *25. Bronze bell; no clapper. Ht. 0.034 m. Mus. Cat. 31.275. Pl. VIII, 12.
26. Iron wire bracelet, with knobbed ends. Diam. c. 0.045 m. Mus. Cat. 31.283.
27. Fine bronze bracelet of flattened wire. Diam. c. 0.045 m. Mus. Cat. 31.273.
28. Bronze wire bracelet, originally looped around at joint; now broken. Length of axes now c. 0.085 m. and 0.07 m. Mus. Cat. 31.272.
29. Bronze bracelet of flattened wire. The ends looped around to make joint. Axes now c. 0.08 m. and 0.062 m. Mus. Cat. 31.271.
30. Bronze bracelet of square section, two opposite angles being in the plane of the bracelet. Diam. 0.07 m. Mus. Cat. 31.270.
31. Bronze bracelet. One end hammered into flat, rectangular piece, decorated with incised lines and circles. Diam. 0.077 m. Mus. Cat. 31.269.
32. Thin bronze ring of square section. Diam. 0.024 m. Mus. Cat. 31.278.

33. Long tubular glass bottle, with swelling in the middle. Top and bottom broken away. Existing ht. 0.12 m. Mus. Cat. 31.265.

Loculus 2.

1. Tall bulbous glass flask with cylindrical neck, slightly flaring outwards to top. Two small handles at base of neck. Hollow base. Broken into fragments. Orig. ht. c. 0.22 m. Type of *Cat. Général du Musée du Caire, Graeco-Egyptian Glass*, No. 32.555. Mus. Cat. 31.302.
- 2, 3, 4. Fragments of three long tubular bottles, swelling slightly at lower end, narrowest at middle. Existing ht. 0.095 m., 0.07 m., and 0.056 m. Mus. Cat. 31.313.
5. Black glass bracelet. Diam. 0.05 m. Mus. Cat. 31.306.
6. Bronze ring. Two grooves around outside. Diam. 0.024 m. Mus. Cat. 31.307.
7. Bone pin. Bud-shaped head. Length 0.083 m. Mus. Cat. 31.304.
8. Iron nail or bolt (?). Length 0.104 m. Mus. Cat. 31.314.
- *9. Ear-ring of bronze and torpedo-shaped pendant of blue stone. Overall length 0.027 m. Mus. Cat. 31.310. Pl. VIII, 10.
10. Small bronze wire bracelet; broken. c. 0.041 x 0.035 m. Mus. Cat. 31.311.
11. Bronze wire bracelet; broken. Ends looped around to make joint. 0.078 x 0.07 m. Mus. Cat. 31.305.
12. Fragment of bronze bell. Diam. 0.02 m. Mus. Cat. 31.312.
13. Whorl of blue-black vitreous clay. Diam. 0.022 m. Mus. Cat. 31.309.
14. Whorl of black stone. Diam. 0.024 m. Mus. Cat. 31.308.
15. Conical whorl of greyish-black stone. Diam. 0.017 m. Mus. Cat. 31.303.
16. Group of 26 beads, one of rock-crystal, two in form of miniature jugs. Cf. *Quarterly of the Department of Antiquities*, I (1931), Pl. XXXIII, 2, 3. Most of opaque dark blue glass. Mus. Cat. 31.301.

Loculus 3.

1. Tall conical glass flask with long cylindrical neck. Two small handles at base of neck, continuing down sides as corrugated appliqué strips. Base broken away. Orig. ht. c. 0.021 m. Mus. Cat. 31.291.
2. Tall tubular glass bottle, swelling at centre; lip slightly turned over outwards. Existing ht. 0.172 m. As *Cat. Général du Musée du Caire, Graeco-Egyptian Glass*, No. 32.693. Mus. Cat. 31.290.
3. Bracelet of blue-black glass, of hemispherical section. Diam. 0.049 m. Mus. Cat. 31.289.

ROCK-CUT TOMB AT TARSHIHĀ

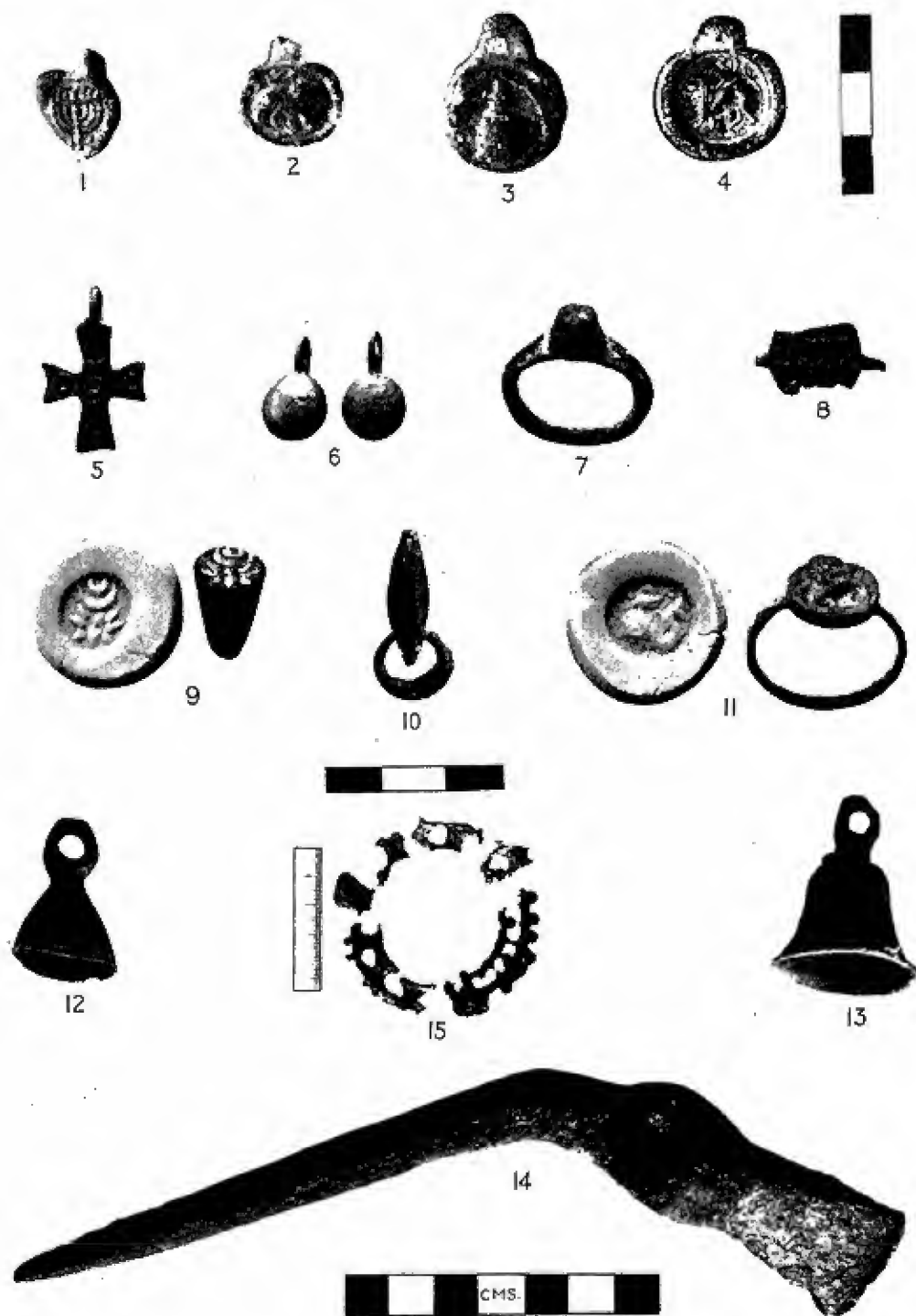
4. Small plain gold wire ear-ring; joined at ends by a loop. In two fragments. Overall length 0.014 m. Mus. Cat. 31.287.
5. Bronze wire ear-ring; broken. Ends joined originally in loop. Diam. c. 0.02 m. Mus. Cat. 31.300.
6. Bronze wire bracelet; of square section; broken and bent. Ends originally joined by loop. c. 0.083 m. overall. Mus. Cat. 31.298.
7. Bronze wire bracelet with spiral fluting. Ends beaten flat and decorated with faint incisions. Diam. c. 0.06 m. Mus. Cat. 31.295.
8. Bronze wire bracelet with spiral fluting. Ends beaten flat and decorated with faint incisions. Diam. c. 0.062 m. Probably formed a pair with No. 7 (31.295), though it is slightly thicker. Mus. Cat. 31.294.
9. Bronze wire bracelet; of square section. Broken and bent. Probably formed a pair with No. 6 (31.298). Mus. Cat. 31.297.
10. Bronze wire bracelet with spiral fluting. Ends beaten flat. 0.065 × 0.055 m. Mus. Cat. 31.296.
11. Small bronze ring of rectangular section. 0.021 × 0.018 m. Mus. Cat. 31.299.
12. Small bronze bell; clapper missing. Ring for suspension above. Ht. 0.026 m. Diam. 0.021 m. Mus. Cat. 31.293.
13. Bone pin. Rough bulbous head, partly split away. Ht. 0.095 m. Mus. Cat. 31.288.
14. Small bronze fragment, resembling a pin-head, and pierced laterally. Length 0.014 m. Mus. Cat. 31.315.
15. Group of 47 beads, of glass and terra-cotta. Including one in shape of miniature jug. Cf. *Quarterly of the Department of Antiquities*, I (1931), Pl. XXXIII, 2, 3. Mus. Cat. 31.292.

Loculus 4.

1. Bone pin; head decorated with intersecting grooves. Length 0.102 m. Mus. Cat. 31.316.
2. Fragment of bone pin. Roughly pentagonal head, which has been pierced horizontally, though upper part is broken away. Existing length 0.056 m. Mus. Cat. 31.320.
3. Fragment of bronze bell. Suspended by a twisted wire inserted through hole at top. Clapper missing. Bent. Orig. diam. c. 0.019 m. Mus. Cat. 31.319.
4. Iron finger ring, flat, ribbon-like, with large circular bezel. Very much decayed and oxidized. External diam. 0.022 m. Mus. Cat. 31.321.
- *5. Pair of bronze plano-convex ear-rings; the plane surface is a circle. Diam. c. 0.011 m. Mus. Cat. 31.318. Pl. VIII, 6. Cf. Vestibule, 9.

- *6. Bronze cross of the usual Christian type. A grooved circle with depression in centre at end of each arm, and in centre of cross. Ends of arms slightly concave. Ring at top for suspension. 0.018×0.027 m. (to top of ring). Mus. Cat. 31.317. Pl. VIII, 5.
- 7. Lower portion of tall, tubular glass bottle, with swelling at about centre. Cf. *Cat. Général du Musée de Caire, Graeco-Egyptian Glass*, No. 32.693. Remaining ht. 0.01 m. Mus. Cat. 31.322.
- 8. Group of nine beads and one bead-spreader. Two beads and the bead-spreader are of (amber-coloured) glass, the remainder of glass paste. Mus. Cat. 31.323.

J. H. ILIFFE.



ROCK-CUT TOMB AT TARSHIHÄ

AN EARLY CHRISTIAN CHURCH AT KHIRBAT 'ASIDA

IN December, 1926, the Department of Antiquities learnt of the discovery of a mosaic pavement at Khirbat 'Asida near Beit 'Ummar village, eleven kilometres north of Hebron. Steps were taken at the time to prevent damage, and in May 1932 the site was excavated.

The site contains the foundations of an Early Christian church, having a central nave, with two lateral aisles, and a narthex. The rock slopes downwards from west to east. While the plan of the narthex, of which the lower part had been cut in the rock, was fairly well preserved, no trace remained of the chancel, the floor of which would have lain about 1 metre above the original rock surface. In parts where foundations were missing the plan was shown by the edges of the mosaic pavement.

Two doors gave access to the narthex, on the west and on the south. The rock being higher than the floor-level, steps were cut in it leading down to the threshold, the stones of which were 30 cm. thick. The rock-cut surfaces were faced with rubble and plastered as far as the inner edge of the threshold.

The floor of the narthex had a mosaic pavement consisting of a field containing a scale pattern, bordered by three rows of black tesserae. The surround was composed of white tesserae decorated with red crosslets (Pl. IX, 1).

The church was entered through a door in the middle of the east wall of the narthex. This wall was cut out of the rock to a height of 30 cm., the upper part being built of a rubble core with dressed stone facings. The walls of the rest of the church were of rubble plastered internally and externally; they were for the most part destroyed.

Two rows of four columns or piers divided the nave from the aisles; their position was indicated by gaps in the mosaic pavement outlined with white tesserae laid parallel to the sides, and by the moulded respond in the north-west corner of the nave.

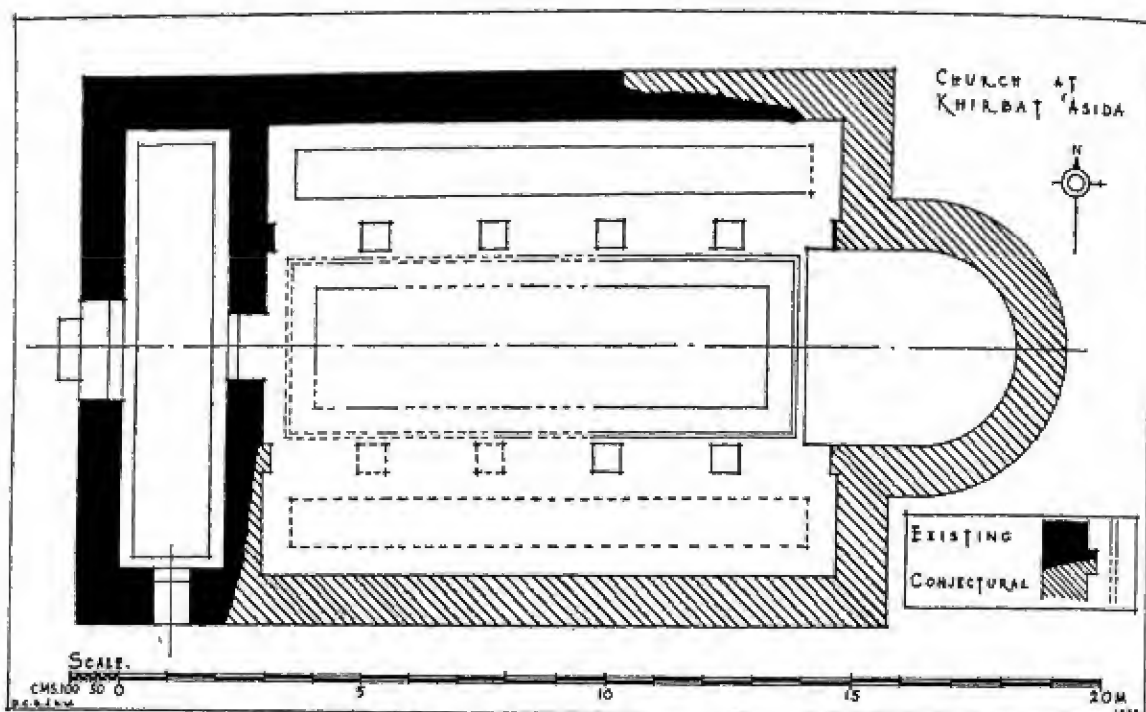
The floor of the nave had a mosaic pavement consisting of—

(1) a surround, decorated with a single row of black tesserae, interrupted at equal intervals by alternating ovals and indented squares (Pl. IX, 2);

(2) a border consisting of a row of black triangles, and a guilloche in black, red, orange, and white (Pl. IX, 2);

(3) a field, containing a trellis of vines proceeding from an amphora at the west end. The amphora is outlined in black, and has a red mouth, greyish-blue neck and shoulders, while the body consists of a white and red meander beneath the shoulders, and orange and white sides (Pl. X). The

vine-branches carry leaves, grapes, and tendrils, and form with the vase eleven rows of three medallions each. Only seventeen medallions survive, the rest being entirely destroyed. The branches, tendrils, and stalks are red, the leaves green, or black, and the grapes red or orange, and white outlined in black. Each medallion, with the exceptions noted below, contains flowers or



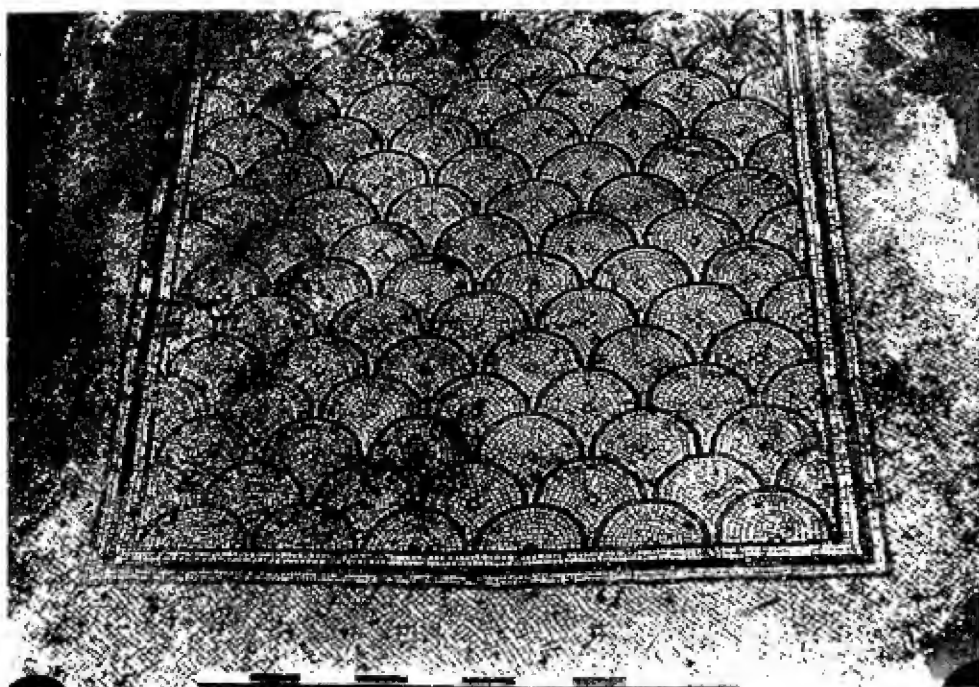
fruits, mostly pomegranates, grafted on to the vine-branches. The flowers are red, orange, and white, outlined in black, with black or red stalks, except the cup-shaped flower in the middle of the second row which is orange and green (Pl. XII, 1).

The fruits are red, orange, yellow, green, and white outlined in black, with a red or black stalk.

The medallion in the middle of the third row contains a 'bird cage'¹ in black, red, and orange.

The medallion on the left in the tenth row contains a flamingo (Pls. X and XI, 1). The head and neck have been carefully replaced with white tesserae, so that the original outline is still distinctly visible. The body is reddish, mixed with green tesserae, the legs red, and a white tessera forms the eye. The outline

¹ The cage occurs in several mosaic pavements of the fifth and sixth centuries.



1. KH. 'ASIDA : MOSAIC PAVEMENT OF THE NARTHEX



2. KH. 'ASIDA : MOSAIC PAVEMENT OF S.E. CORNER OF NAVE



KH. 'ASIDA: ROWS 10 AND 11 OF MEDALLIONS IN NAVE



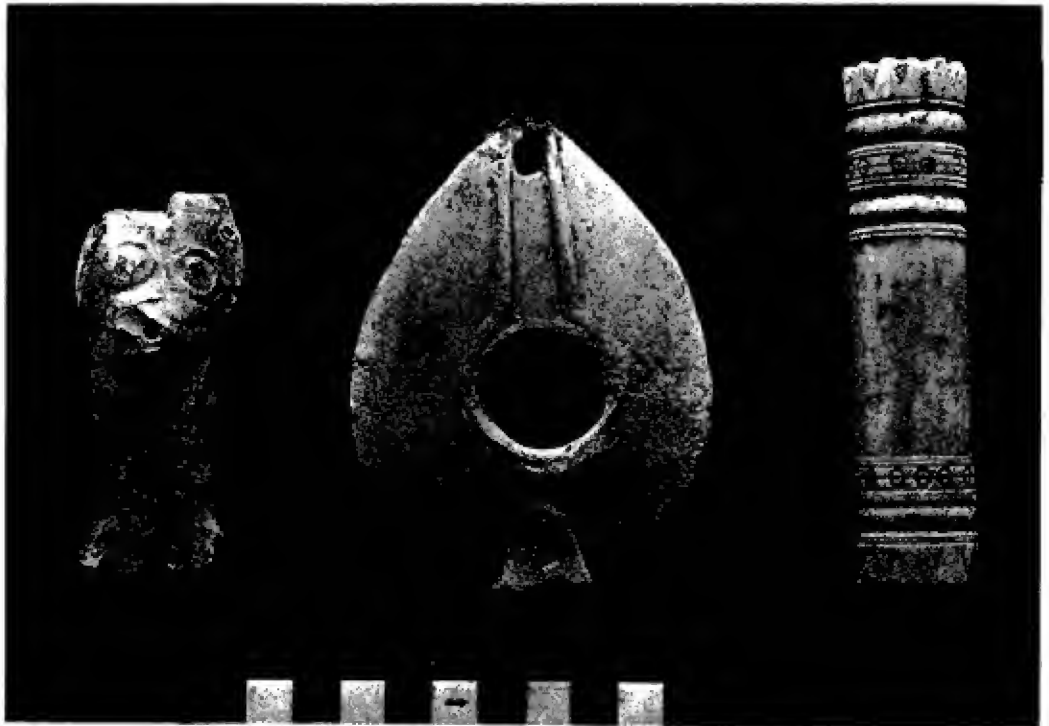
1. KH. 'ASIDA : FLAMINGO IN TENTH ROW IN NAVE, FIRST FROM LEFT



2. KH. 'ASIDA : LION TRANSFORMED INTO PLANTS IN ELEVENTH ROW OF
MEDALLIONS IN NAVE



1. KH. 'ASIDA : CUP-SHAPED FLOWER IN MIDDLE
OF SECOND ROW IN NAVE



2. KH. 'ASIDA : OBJECTS FOUND ON SITE

AN EARLY CHRISTIAN CHURCH AT KHIRBAT 'ASIDA

of another flamingo is barely discernible in the medallion on the right in the same row, but an attempt had subsequently been made to give it the appearance of a plant (Pl. X).

The medallion on the left of the amphora contains two plants, together marking the outline of a lion, interrupted near the middle by a white ground. The 'tail' and the 'paws' are yellow (Pls. X and XI, 2).

The flowers and fruits with a small area around each, contained in the medallions, were formed of tesserae different in size and shade of colour from the rest of the pavement, and were obviously later insertions (Pl. IX, 2). Originally the medallions probably contained birds and animals¹ which were later replaced by plants during the iconoclastic movement which spread over the Near East in the eighth century.² This would explain the division of the lion by white tesserae to make it appear as two plants (Pl. XI, 2). The flamingoes in the tenth row suffered the same fate, but no attempt had been made to give the appearance of a plant to that on the left.

The lateral aisles of the church were also paved with white mosaics sprinkled with sprigs and enclosed in a black border. The east portions of these aisles were completely destroyed and it was not possible to find out whether a prothesis and a diakonikon existed or not. On the plan it has been assumed that they did not. An intrusive wall of well-dressed stones blocked up the first intercolumnar space on the left of the entrance of the church.

The objects discovered during the excavation included the mouth of a vessel, probably a lamp, in the form of the head of an animal, an early Arabic lamp, and a carved ivory handle (all on Pl. XII, 2).

The basilica, including the original pavement, can tentatively be dated to the fifth century. The border of the pavement in the nave closely resembles that of the pavement in the church of the Prophets, Apostles, and Martyrs at Jerash which contained a dated inscription (464-5 A.D.).³ Also the scale pattern in the narthex and the border in the nave are almost identical with designs found in a church at Hit and dated to the fifth century.⁴

D. C. BARAMKI.

M. AVI-YONAH.

¹ Cf. Owsepian in *ZDPV*, 1895, pp. 88 ff.

² H. Leclercq, 'Images (Culte et Querelles des)', col. 232 ff. in *Dictionnaire d'Archéologie et de Liturgie*.

³ Crowfoot, *Churches at Jerash*, pp. 30 ff., Pl. XIII a.

⁴ Mousterde in *Syria*, 1925, p. 361 f., Pl. XLIV, 2.

LEAD COINS OF BARQŪQ

IN April 1931 the Department of Antiquities acquired thirty-six lead coins (out of a group of thirty-eight) from a dealer in Jerusalem. The latter had bought these coins as a group, alleged to have been found together, but he could neither establish their provenance nor find out whether these coins represented the whole of the find or only a portion of it. Nevertheless, judging from their state of preservation and general appearance, there can be hardly any doubt that all these coins come from one site, that they have been kept for a very considerable time in one place or in one receptacle, in one word, that they represent a hoard.¹

The reverse of all these coins is the same, the obverse shows two different legends, and the coins have therefore been divided into two classes: A and B. (Pl. XIII, 1.)

Obv. :

A²

وما النصر الا من الله
لا اله الا الله محمد
رسول الله ارسل بالهدى
ودين الحق ليظهره على
الدين كى

B³

وما النصر الا من
الله لا اله الا الله
الى عالم العز له
.....

Rev. :

ضرب بدمشق
السلطان الملك الظا
هر سيف الدنيا والدين أبو
سعيد برقوق خلد الله
الملا سبع ثما سبعما
سنة و نين و ثة
عز نصره

¹ In December 1928 the present writer saw four similar lead coins in the hands of another dealer. No information as to provenance was available then, but the extreme rarity of lead coins in general combined with the great similarity of the specimens shown on both occasions, the identity of the legend and their appearance as a whole make it highly probable that they too belong to the same hoard.

² Pl. XIII, 1, b.

³ Pl. XIII, 1, c, d.

LEAD COINS OF BARQŪQ

There are several mistakes in the die.

Reverse:

The *nūn* of السلطان usually written above the word, has been given the shape of an *n* and placed above the *sīn*; the date is divided between two lines as indicated; the tail of the ع in سبع looks like ين (cf. also the ر in الظاهر), but in view of the following ثمانين it would be impossible to read سبعين.

Obverse of A:

The words لا من written above the first line are amalgamated and look like one word, the second *alif* of لا being missing. The second *mīm* of محمد looks like a *m* and the *dāl* has the height of a *lām*. بالهدى, the reading of which is established by its context, looks like بالماي or بالقاي. In ليظهره the *yā* is missing; on the other hand there is a superfluous tooth between *hā* and *rā*, and, moreover, the second *hā* has dwindled into a small dot. كي, the last word of the text, bears no resemblance to the expected كله.

It is difficult to see why Barqūq should have introduced lead coins which were a departure from the three standard metals used in Mamluk coinage, and must therefore have meant material loss to the population. Barqūq's monetary policy was, on the whole, one of consideration for the purses of his subjects; he refrained from debasing the value of the coins, a policy which started under his predecessors and was aggravated under his successors to the great detriment of the people. His dinars were worth 20 dirhams,¹ and coins with his name were struck outside the Mamluk realm.² On the other hand there was a marked tendency during his reign to do away with predominance of silver and gold as the sole metals from which legal tender could be struck. His major-domo, Maḥmūd b. 'Alī al-Ustādār, bought copper from Europe and struck many *fulūs*, establishing in A.H. 794 a mint at Alexandria for the purpose.³ As the copper had to be paid for in silver, very few dirhams were

¹ Qalqashandī, *Subḥ al-a'shā*, III, 442.

² Tabriz, Mossul, Māridīn, Sinjār, Diwrigī, Erzerum, Erzingān, cf. Ibn Iyās, I. 315, l. 9 ff.; with regard to Tabriz, cf. also Ibn Furāt, MS. Vienna, Vol. IX, fo. 20^r, l. 12 ff., although it should be borne in mind that Tabriz was conquered by Qarā Muḥammad at-Turkumānī and nominally held in Barqūq's name.

³ It is curious that in none of the well-known collections of Mamluk coins (British Museum; Bodleian Library; Bibliothèque Nationale, Paris; Egyptian Library, Cairo) do there appear to be any of the copper coins struck by Barqūq in Alexandria (cf. the catalogues of Lavoix and Lane-Poole). Still, they do exist and will be published in the forthcoming catalogue of Mamluk coins of the Palestine Archaeological Museum.

struck, with the result that copper coins, although not legal tender, became more generally current than silver and became the measure in which the value of silver was expressed.¹

In 789, a few years earlier, Jarkas al-Khalilī received orders to strike coins of a new type, the coins to show two circles with a legend between them, in the innermost circle on the one side a legend, on the other the name of Barqūq.²

It is tempting to identify these lead coins with the 'black dirhams' (*ad-darāhim as-saudā*).³ The colour of the coins would amply justify such an epithet and the low value of the 'black dirhams', viz. one-third of a *dirham an-nuqra*, which itself contained only two-thirds of silver and one-third of copper, would be easily explained if the black dirhams were made of lead.

No.	Type.	Weight in grammes. ⁴	Diam. of lined border in mm. ⁵		Width in mm. ⁶
			Obv.	Rev.	
1	A	16.83	27	29	32
2	A	17.01	27	—	33
3	A	13.50	27	29-30	35
4	A	5.44	—	—	24
5	A	12.91	—	—	30
6	A	8.67	27½	—	35
7	A	15.39	28	30	35
8	A	14.29	27	—	28
9	A	10.52	—	—	30

¹ Maqrīzī, *Nuqtūd*, ed. Constantinople 1298, pp. 15, ll. 21 ff.; 18, ll. 23 ff.; *Khīṭaṭ*, II, 396, l. 6 (biography of Maḥmūd), 397, l. 4. Qalqashandī, l.c., p. 467, ll. 7 ff., explains the shortage of silver differently, saying that it started after A.H. 800 owing to the silver being used up for saddles and vessels (لاستهلاكها في السروج والآنية), and owing to the interruption of the import from the lands of the Franks and other countries.

² Ibn Furāt, l. c., fo. 3^v, ll. 16 ff. On the next folio Ibn Furāt tells us of the transfer of the workmen to the Sultanian stables with their tools. It is hardly possible to explain the great interest which the Sultan took in the matter and showed on inspection of the new mint, unless we assume that besides the new legend on the coins, there was a more radical change, such as in the composition of the metal. The final legend was different, as Ibn Furāt tells us (l.c. fo. 4^v, ll. 4-3 from bottom), in the circle the text read 'Barqūq 'azza naṣruhu', on the margin round it 'al-Malik aḏ-Zāhir'. No coins of the latter type are mentioned in the catalogues.

³ Qalqashandī, l.c., p. 443, ll. 13 ff.

⁴ The weights in the following table have been rounded off, 0.005 gm. and more being counted as 0.01 gm. The lack of proportion between the weight and the width is accounted for by the difference in thickness between the single coins.

⁵ It should be noted that the lined border of the reverse is slightly rectangular, with unequal sides. A dash indicates either that less than half of the border has been preserved or that its sections are not so distributed as to enable us to measure the diameter. No diameter was calculated.

⁶ The width given is the maximum width between any two points of the circumference.

LEAD COINS OF BARQŪQ

No.	Type.	Weight in grammes.	Diam. of lined border in mm.		Width in mm.
			Obv.	Rev.	
10	A	10.32	28	31	41
11	A	21.88	28	—	40
12	A	13.69	—	—	30
13	A	11.86	—	—	27
14	B	18.40	28	25-26½	33
15	A	12.37	27	—	29
16	A	12.22	27	29	33
17	A	18.18	—	—	33
18	A	4.89	—	—	30
19	A	13.49	27½	—	34
20	A	7.48	—	—	34
21	A	10.89	—	—	26
22	A	13.21	—	—	44
23	A	9.21	—	—	25
24	A	11.12	—	—	28
25	A	16.83	—	—	31
26	B	7.77	—	—	27
27	A	14.87	—	—	31
28	A	12.10	27½	—	31
29	A	12.49	—	—	30
30	A	9.81	—	—	26
31	A	22.01	28	30	34
32	A	14.77	27	—	33
33	A	9.96	—	—	25
34	B	16.09	27	26	31
35	B	10.66	26	—	30
36	A	10.32	27	—	33
37	B	10.43	27½	27½	32
38	A	18.20	27½	—	30

L. A. MAYER.

SATURA EPIGRAPHICA ARABICA III¹

ISDÜD

SHRINE to the west of the village,² locally known as Sidnā Ibrāhīm.

6

FOUNDATION TEXT. A.H. 667. Slab of marble embedded in the southern wall of the western portico of the shrine to the right of the door. Dimensions, measured on squeeze, $52 \times 44\frac{1}{2}$ cm. Nine lines of cursive Mamluk naskhi, points throughout, a few differentiating signs. Unpublished, cf. Pl. XIII, 2.

- (1) بِسْمِ اللَّهِ . . . إِنَّمَا يَعْمُرُ مَسَاجِدَ
- (2) اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَمْرٌ بِعِمَارَةِ هَذَا
- (3) الْمَسْجِدِ الْمُبَارَكِ عَلَى هَذَا الْمَشْهَدِ الْمُبَارَكِ
- (4) [أ]لْمَعْرُوفِ بِسَلْمَانَ الْفَارِسِيِّ الْعَبْدِ الْفَقِيرِ إِلَى رَبِّهِ
- (5) الرَّاجِي عَفْوَهُ بَلْبَانَ بْنِ عَبْدِ اللَّهِ عَتِيقِ الْأَمِيرِ الْكَبِيرِ
- (6) عَلِمَ الدِّينَ سَنَجَرَ التُّرْكِسْتَانِي فِي أَيَّامِ مَوْلَانَا السُّلْطَانِ
- (7) [أ]لْأَجَلِ الْمَلِكِ الظَّاهِرِ رُكْنَ الدُّنْيَا وَالِدِينَ بَيْبَرَسَ الصَّالِحِي
- (8) خَلَّدَ اللَّهُ مَلِكُهُ وَمَنْ ذَلِكَ أَنْشَأَ الْبَيْرَ وَالْأَرْضَ وَقَفًّا لَهُ
- (9) [؟]نَفْلَهُ اللَّهُ بِهِ وَمَلْعُونٌ مَنْ يَغْيِرُهُ أَوْ يَبْدِلُهُ بِتَارِيخِ رَجَبِ سَنَةِ سَبْعٍ وَسِتِّينَ وَسِتْمِئَةٍ.

Qur'ān IX. 18, up to and the last day. . . . Ordered the building of this blessed mosque over this blessed shrine known as the one of Salmān al-Fārisī, . . . Balbān b. 'Abdallāh, freedman of the great Amir 'Alam ad-dīn Sanjar at-Turkistānī,

¹ Continued from Vol. I, pp. 37 ff., Vol. II, pp. 127 ff.

² *Al-qaṭ' al-mustazraf*, ed. Lanzone, p. * (trans. Devonshire, *BIFAO*, XX, p. 6), where Ibrāhīm is called al-Mutawallī; Guérin, *Description, Judée*, II, p. 71; *Survey of Western Palestine*, II, p. 421 f. (trans. of Guérin); Clermont-Ganneau, *Recueil d'Archéologie Orientale*, III, 250; Huart, 'Selmān du Fārs' in *Mélanges Hartwig Dèrenbourg*, p. 310.



I. LEAD COINS OF BARQÛQ



2



3

SATURA EPIGRAPHICA ARABICA III

in the days of our Lord, the Most Magnificent Sultan, al-Malik az-Zāhir Rukn ad-dunyā wa-d-dīn Baybars aṣ-Ṣāliḥī . . . and as a part of this (foundation) established a well and a (plot of) land as endowment for it . . . in Rajab of the year 667 (began 6 March 1269).

A few shrines devoted to the memory of Salmān al-Fārisī are shown in Palestine, although they are not so numerous as one might expect from the assertion of Clermont-Ganneau.¹ Besides the mashhad at Isdūd there is one on the Mount of Olives,² entirely renewed since the Great War, and there was one to the east of Lydda³ destroyed before 1871.

Sanjar at-Turkistānī, an important amir under Baybars, died in 667.⁴

7

EPITAPH. A.H. 877. Slab of marble inset in the narrow west side of the tomb, in the main hall of the same shrine. Seven (originally at least eight) lines of provincial naskhi, dimensions measured on squeeze, $44\frac{1}{2} \times 23$ cm.; many diacritical points, a few differentiating signs and vowel-marks, all three groups of signs serving mainly as filling ornaments. Unpublished, cf. Pl. XIII, 3.

(1) هذا ضريح العبد الفقير الى

(2) الله تعالى الإمام الرباني

(3) قطب الوجود أبو اسحاق

(4) إبراهيم المتبولى أعاد ا

(5) لله بركاته أمين توفى الى رحمة

(6) الله تعالى نهار الاثنين ثاني عشر

(7) ربيع الأول سنة سبعة وسبعين وثمان مائة

. . . This is the tomb of . . . Abū Ishāq Ibrāhīm al-Matbūlī . . . Passed away . . . Monday, the 12th Rabī' I. 877 (17 August 1472).

L. A. MAYER.

¹ *Études d'archéologie orientale*, II, p. 108, n. 4: La personnalité de Selmān el-Fār'sy est très populaire en Palestine et en Syrie. De nombreux sanctuaires y sont placés sous son vocable et ont dû hériter de cultes antérieurs.

² *QSt.*, 1877, p. 101; Goldziher, *Muhammedanische Studien*, II, p. 353.

³ Clermont-Ganneau, *Archaeological Researches*, II, pp. 471, 474; *Études*, II, p. 108; Levi della Vida, *The Encyclopaedia of Islām*, s.v. Salmān al-Fārisī.

⁴ Ibn Taghribirdī, *al-Manhal aṣ-Ṣāfi*, MS. Paris Ar. 2070, fo. 105^v (trsl. Wiet, No. 1097).

MOSAIC PAVEMENTS IN PALESTINE¹

182. KH. 'ALYĀ. III. N. c.

Scattered tesserae.

Bibl.: Guérin, *Galilée*, II, p. 62.

183. KH. EL 'ALYĀ. XIV. N. r.

Foundations of Roman villa. Coarse white tesserae scattered over site.

183A KH. 'AMMŪRIYA. XIV. N. q.

White tesserae scattered on surface.

184. KH. 'AQŪD EL MINYĀ. XXI. J. w.

Terrace below rectangular building. Fragments of mosaic pavement.

Bibl.: Guérin, *Judée*, III, p. 358.

184A. KH. ARNABA. XXI. K. v.

Chamber paved with white mosaic.

185. KH. EL BADD. XVI. H. s.

Fragment of tessellated pavement in orange-grove, now covered up. Tesserae visible on surface.

186. KH. EL BAHLOWĀN (BAWAIK EL MASHARFA). XX. G. x.

Tesserae scattered on surface.

187. KH. EL BAIDĀ. XIV. J. r.

White tesserae scattered over site.

Bibl.: Guérin, *Samarie*, II, p. 78.

188. KH. BEIT 'AINŪN. XXI. L. w.

(1) In field 10 m. south of 'el Kenise'. Large white tesserae, covering 20·30 m. sq., four tesserae in 10 cm. sq.

(2) On the west edge of (1). Fragment with geometrical patterns in white, red, and black, present area 2·25 m. sq., eighty-one tesserae in 10 cm. sq.

(3) Church south-east of pool. Tesserae.

Bibl.: Mader, *Altchristliche Basiliken*, pp. 39, 47.

189. KH. EL BIYĀR. XVII. M. s.

Mosaic fragments in the east part of the remains of the apsis.

Bibl.: Lagrange in *RB*, 1894, p. 450.

¹ Continued from Vol. II, p. 181.

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190. KH. EL BUREIJ. XIX. C. X.

White tesserae scattered over site.

191. KH. DATHRA. XIV. J. r.

Remains of a pavement of white tesserae close to a small trough.

Bibl.: Guérin, *Samarie*, II, p. 72.

192. KH. DEIR 'AMR. XVII. L. t.

White tesserae.

193. KH. DEIR EL 'ARAB. XIV. K. q.

Terrace 48 × 17 steps long, once paved with white mosaic pavement, traces of which remain.

Bibl.: Guérin, *Samarie*, II, p. 114.

194. KH. DEIR ESH SHERĪF. XIV. L. r.

White tesserae strewn on surface.

195. KH. ED DELB. XXI. L. v.

Mosaic pavement *ca.* 25 m. north of 'Ein ed Delb. Now covered up; reported by finder as white and without decorations. Tesserae 1.5 cm. sq. All visible tesserae of white colour.

196. KH. ED DUWEIR. XIV. J. p.

Many white tesserae.

Bibl.: Guérin, *Samarie*, II, p. 138.

196A. KH. 'EJJIS ER RĀS. XX. F. v.

Tesserae.

Bibl.: Petrie, *Tell el Hesy*, p. 52.

197. KH. EL FAKHŪRA. III. L. c.

Tesserae.

Bibl.: Guérin, *Galilée*, II, p. 44.

198. KH. FĀNIS. IV. N. e.

Tesserae scattered on ground. Colours: white, grey, pink. Size: 10–18 mm. sq.

Bibl.: *SWP*, I, p. 237.

199. KH. EL FURAIÐĪS. XXI. L. u.

Mosaic pavement of rough white and black tesserae, similar to those found in the *donjon* of Jabal Furaidīs.

Bibl.: de Saulcy, *Voyage en Terre Sainte*, Appendice, p. 334 f.; quoted by Guérin, *Judée*, III, p. 123.

200. KH. GHANAIM. XXI. L. x.

Remains of basilica, containing many tesserae.

Bibl.: Mader, *Altchristliche Basiliken*, p. 177.

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200A. KH. GHEYĀDA. XVI. G. S.

Tesserae.

Bibl.: Petrie, *Tell el Hesy*, p. 524

201. KH. EL HAMMĀM. XIV. J. r.

Scattered tesserae of various dimensions.

Bibl.: Guérin, *Samarie*, II, p. 53.

202. KH. HAMSĪN. III. L. e.

Tesserae on south slope of the site.

Bibl.: Guérin, *Galilée*, II, p. 34 f.

202A. KH. HARRA. IV. Q. d.

Fragments of coarse white tesserae, 20 × 30 cm. in area. 20 tesserae in 10 cm. sq.

203. KH. EL HAURIA. XVII. K. S.

Big tesserae scattered over site.

Bibl.: Guérin, *Samarie*, II, p. 396.

204. KH. HAZIMA. III. M. f.

Scattered tesserae.

Bibl.: Guérin, *Galilée*, II, p. 7.

205. KH. HIRSHĀ. XVII. K. t.

(1) White tesserae 1.5 cm. sq. scattered all over site.

(2) In chamber east of site: Fragments of tessellated pavement in green and white. Tesserae 1 cm. sq.

Bibl.: Horning, p. 131 (mention).

206. KH. HUBEILA. XVII. L. u.

Casual discovery 1924. Central nave of ruined church. Border: *B* 10.¹ Field: *γ* 5 with sprigs *F* 17.² Colours: black, white, red, and purple.

Bibl.: Abel in *RB*, 1925, p. 281 f., and Fig. 8.

207. KH. HŪSHA. V. L. h.

Plain white and grey mosaic pavement in the courtyard of Ahmad Sallameh, east of the village spring. Twenty-two cubes in 10 cm. sq. Existing part 1.20 × 1.50 m.

208. KH. IKLĪL. III. M. f.

Scattered tesserae.

Bibl.: Guérin, *Galilée*, II, p. 20.

¹ This refers to the drawings in Vol. II, pp. 138–141.

² Drawing not very clear.

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209. KH. INKHEILA. XVII. N. t.

In the apsis of a ruined church. Tesserae, 18×15 to 10×8 mm.

Bibl.: Van Kasteren in *ZDPV*, 1890, p. 117.

210. KH. INQĀSHA. XVII. M. t.

Small houses paved with mosaics found 1880. The mosaics were coloured, but somewhat roughly executed.

Bibl.: Schick in *ZDPV*, 1880, p. 250.

211-12. KH. IS-HĀ. XXI. L. W.

211. Press, 150 m. west of ruin. Existing fragment (being *ca.* two-thirds of the original pavement) has 13.38 m. sq. White pavement, twenty-five tesserae in 10 cm. sq.

212. 15 m. south of north wall of ruin, in a hut. Existing fragment 2 m. sq. Field: H6, with diamonds within squares. Colours: red and black on white, fifty-eight tesserae in 10 cm. sq.¹

213. KH. JAMMĀMA. XX. G. X.

Remains of tessellated pavement close to a rubble cistern west of Biyāret el 'Atawna esh Sherqiya can be traced in sections for almost 8 m. sq. The tesserae are plain and rough.

Bibl.: Ment. in *SWP.*, III, p. 282; Petrie, *Tell el Hesi*, p. 53.

214. KH. JEBRĪS. XII. P. m.

Fragments of mosaic pavement measuring each *ca.* 1.50×1 m. in house of 'Awad el Khalil. Vine-trellis issuing from vase. White, black, red, grey and pink tesserae, averaging 90 in 10 cm. sq.

Bibl.: *SWP.*, II, p. 238.

215. KH. KĀBRĪ. III. N. f.

Scattered tesserae.

Bibl.: Guérin, *Galilée*, I, p. 448.

216. KH. KAḤR BARA. XIV. J. p.

White mosaic pavement in courtyard of Muhammad 'Abdallah Talhamī. Existing fragments measure 1.67×2.25 m.; 2.68×1.40 m.; 2.20×1.15 m. Six cubes in 10 cm. sq.

¹ Cf. one of the patterns in Crowfoot, Pl. IV (dated to the middle of the fourth century, as of late classical style). This eight-pointed star is common in Roman mosaics from the first century onwards. Cf. Christie, *Pattern designing*, Oxford, 1929, p. 260, Fig. 294; *Inventaire*, I, Nos. 11 (Riez), 77 (Arles), 160 and 164 (Vienne), 299 (Nîmes), 560 (Penguemer), 1218 (Trier, dated middle of third century), 1454 (Ober-Weningen); Oppenheim-Lucas in *Byz. Zeit.*, 1905, Pl. IV (Mas'ūdiyye); Gauckler in *Mon. Piot*, III, 1897, Pl. XX (the villa of the Laberii at Utina); Bosanquet in *Journal of Hellenic Studies*, 1898, p. 67, Pl. I. (Melos, dated to the third century A.D.). It is said by Bosanquet to appear in Pompeii and to become increasingly common in the provinces in the second and third centuries.

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217. KH. KAFR BEITĀ. XII. N. O.

Property of Tewfik el Khammāsh. Mosaic pavement of fair-sized white tesserae in a layer of cement over strong floor basement of roughly hewn stones.

217A. KH. KAFRŪRIYA. XVII. J. t.

White tesserae scattered on surface.

218. KH. EL KAUFAKHA. XX. F. X.

Remains of pavement of rough plain tesserae in threshing-floor on the hill west of the village.

218A. KH. EL KHĀZŪK. XVII. M. t.

Roman tesserae.

Bibl.: Petrie, *Tell el Hesi*, p. 51.

219. KH. EL KUDAIRA. XVII. N. s.

Tesserae in a garden.

Bibl.: Guérin, *Judée*, III, p. 58.

220. KH. EL KUMMĀNA. VI. O. g.

Scattered tesserae on platform.

Bibl.: Guérin, *Galilée*, I, p. 455.

221. KH. EL LAUZ. XIV. K. r.

Fragments of mosaic pavement.

Bibl.: Guérin, *Samarie*, II, p. 49.

222-3. KH. EL MEJIR. XVIII. P. s.

222. West of the site. White tesserae scattered over the ground.

223. South-west of the site. Coloured tesserae (yellow, red, and brown) scattered in middle section.

224. KH. MALKAT-HĀ. XVII. K. u.

Many tesserae scattered round baptistery.

Bibl.: Séjourné in *RB*, 1896, p. 273; Horning, p. 133; Cabrol-Leclercq, s.v. *Malekat'ha*, col. 1293.

225. KH. EL MALLĀHA. III. K. f.

In south-western corner of site, fragmentary mosaic pavement. Visible fragment 1.60 × 1.10 m.

Border: *A2-B2-A2*. Field: *γ5* with 7 cusps to a side, sprinkled with groups of 6 cubes. Crosslets in spandrels. 120 tesserae to 10 cm. sq. Colours: white, black, red, yellow, pink.

226. KH. MAR 'ASH. XX. I. v.

Ancient oil press with mosaic floor of smooth white tesserae, measuring 3.40 × 3.37 m.

Bibl.: G. B. Robinson in *JBL*, 1913, pp. 54-6, plan and photograph.

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226A. KH. MIRD. XVIII. O. u.

Pieces of mosaic, partly with coloured cubes.

Bibl.: Mader in *JPOS*, IX, 1929, p. 126.

227. KH. EL MŪNA. III. M. f.

A few tesserae.

Bibl.: Guérin, *Galilée*, II, p. 21.

228. KH. EL MURASSAS. XVII. N. t.

Tessellated pavement in ruins of chapel with a simple pattern in red, black, and blue on white.

Bibl.: *SWP*, III, p. 122, plan; mentioned as having disappeared: Van Kasteren in *ZDPV*, 1890, p. 86.

229. KH. EN NASĀRA. XXI. L. w.

Numerous tesserae, especially on the west slope of the hill.

Bibl.: Mader, *Altchristliche Basiliken*, p. 115, n. 3.

230. KH. EL OMRY. III. L. c.

Mosaic pavement *H3* in black and red on white.

231. KH. QASTA. VI. O. i.

White mosaic.

232. KH. RĀS ES SĪHA. V. N. g.

A few scattered tesserae.

Bibl.: Guérin, *Galilée*, I, p. 450.

233. KH. SĀBIYĀ. X. I. o.

Remains of reservoir with tessellated pavement.

234. KH. ES SAFSĀFA. IX. O. j.

Mosaic pavement *ca.* 10 m. south-west of the spring. Tesserae mostly white, field sprinkled with triangular ornaments of black, red, and yellow. 35 cubes to 10 cm. sq. Existing fragment 1 m. sq.

235. KH. SALLŪJA. XVI. H. t.

Portions of tessellated pavement, made of ordinary tesserae without decorations, found at or near the cisterns.

236. KH. SARĀSĪR. XXI. K. w.

Press once paved with mosaics, now in fragments.

Bibl.: Guérin, *Judée*, III, p. 261 f.

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237. KH. SHEIKH EL GHARBĀWĪ. XIV. J. r.

(1) In a trench of the 1870 excavations, 2×1.07 m. mosaic in white, black, and red colours laid in thick layer of cement (70 cm.).

Bibl.: Guérin, *Samarie*, II, pp. 54, 405.

(2) Excavated in 1874.

Floor of sepulchral troughs paved with mosaics. In south and west troughs traces only. In east trough mosaic almost intact. Border: white tesserae set square. Field: white tesserae set diagonally.

Above head rest, cross outlined in dark green. Red, white, and yellow bands alternate in the arms. Yellow square with white centre at intersection of arms.

Bibl.: Clermont-Ganneau: *AR*, Vol. II, p. 366 f., Figs. 1-3; Guérin, *Galilée*, I, pp. 46, 53; *SWP*, II, p. 342.

238. KH. SHUWEIKA. III. M. g.

(1) Scattered tesserae.

(2) Press paved with coarse mosaics.

Bibl.: Ment. (as Kh. Echbekeh) by Guérin, *Galilée*, II, p. 49.

239. KH. ES SIDRA. XVII. M. t.

On Mount Scopus, ten minutes' walk west of Nablus Road. Numerous tesserae.

Bibl.: Lagrange in *RB*, 1894, p. 140.

240. KH. ES SIMYA. XXI. J. w.

Building with columns on eastern slope of the hill. Tesserae.

Bibl.: Mader, *Altchristliche Basiliken*, p. 212.

241. KH. SUFTĀ 'ĀDĪ. v. L. h.

Coarse tesserae.

Bibl.: Guérin, *Galilée*, I, p. 419.

242. KH. SŪSIA. XXV. K. v.

Western part of the site. Tesserae.

Bibl.: Mader, *Altchristliche Basiliken*, p. 216.

243. KH. SUWAIJIRA. III. L. c.

Fragments of a big mosaic pavement, $30 \times 8-9$ paces, consisting of white tesserae.

Bibl.: Guérin, *Galilée*, II, p. 38; *SWP*, I, p. 181.

244. KH. ES SUWEIKA. XVII. M. s.

Tesserae scattered all over site, for 50 m. sq. Colours: white, red, light grey. In some fragments 16 tesserae in 7 cm. sq.

Bibl.: *SWP*, III, p. 126.

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245. KH. TĀWŪS. XXI. J. v.

Many tesserae.

Bibl.: Mader, *Altchristliche Basiliken*, p. 156.

246. KH. ETH THUWAIRA. III. L. c.

Many scattered tesserae.

Bibl.: Guérin, *Galilée*, II, p. 43.

247. KH. TĪRAT EL QAZĀZ. V. N. g.

Scattered tesserae near press.

Bibl.: *Ment.* (as Kh. Tell el-Kezaz) by Guérin, *Galilée*, I, p. 450.

248. KH. UMM EL 'AMED. VI. O. h.

Simple mosaic of limestone cubes in synagogue.

Bibl.: Kohl, Watzinger, and Hiller in *MDOG*, 1905, No. 29, p. 11; Horning, p. 121; Krauss, S., *Die galiläischen Synagogenruinen* (Ges. für Paläst. Forschung, 3. Veröff., p. 13, n. 2); Kohl-Watzinger, *Antike Synagogen in Galiläa*, Leipzig, 1916, p. 145; Klein, *Jüd.-paläst. Corpus Inscriptionum*, Wien, 1920, p. 90, n. 72; Krauss, S., *Synagogale Altertümer*, 1922, p. 339; Krauss in *REJ*, 1930, p. 385, n. 1.

249. KH. UMM EL BUREID. XIV. J. p.

Many white tesserae.

Bibl.: Guérin, *Samarie*, II, p. 137.

250. KH. UMM JARRĀR. XXIII. D. y.

Mosaic pavement discovered 1917, in remains of church.

(1) Choir: white surround with rows of sprigs. Border: A_1-B_2 . Field: divided by B_2 into a big central panel and four side panels, two on each side, one above the other. (a) Central panel: divided into three square panels separated by a B_{14} border ('rainbow' lines). In the border-field triangular dots. In the round members of the border, sprigs F_{15} arranged crosswise; the oblong members are lined with A_3 . In the three central panels are two peacocks flanking a basket with grapes. (b) Side panels, bordered with A_6 . Within, on the left—above: bat (owl?), below: bird; right—above: water-bird, below: phoenix, with radiate nimbus, in chalice (or Persian form of fire-altar?) with sticks.¹

(2) Central nave: white surround with indented squares. Border: (i) $A_1-B_7-A_2$; (ii) γ_2 with 'rainbow' lines, arranged as border. In squares, birds. In circles, geometric designs, including radiate circles, frets (e.g. C_4 , C_6 , C_7), circles with C_2 in centre, mottled and counterchanging jagged patterns. Note especially below the choir: two beribbioned doves² on each side of a vase.³ (iii) $A_2-B_8-A_1$. Field: γ_6 in quincunx formation.⁴

¹ Cf. the fifth-century mosaic at Naples. v. Berchem—E. Clouzot, *Mosaïques chrétiennes*, Geneva, 1924, p. xxix, Fig. XLIV.

² Cf. Beisān No. 15 (5), and No. 133.

³ The same type of vase occurs in the Armenian mosaic at Jerusalem, No. 132.

⁴ Cf. Note to Beit Nattif, No. 25.

- (3) (4) Side aisles: Border: *AI*. Field: *HI*, diamonds within each square.
 (5) Right of choir: passage paved with rhomboid type *I6*.
 (6) Left of choir: Rhomboids, type *I6*, to the right and below a square,¹ with four lozenges resp. triangles round them. In square, inscribed circle filled with *I10*. Left of circle, indented rectangle.
 (7) 'Diaconicon', right of apse: Border: *AI-B9-AI*. Field: sprigs in quincunx formation.

Tesserae (3 cubes to 2.5 cm. lineal) of imported marble, according to Dalton. Some glass cubes used, according to Drake. Deep bed of concrete.

The cultural associations and affinities of the elements of the decoration are discussed by Dalton in *Burlington Magazine*, 1919, pp. 6-10.

Dating: Dalton—same as Shellal, middle sixth century.

Bibl.: Drake in *QSt.*, 1918, pp. 122-4, Pl.; Dalton in *Burlington Magazine*, 1919, pp. 3-10, 2 Pls.; *Ment.*: *SWP*, III, p. 389; Dalton, *East Christian Art*, 1925, p. 296.

251. KH. UMM LAJJŪN NEAR SŪR BĀHIR. XVII. M. U.

Numerous tesserae.

Bibl.: Séjourné in *RB*, 1896, p. 125; Horning, p. 130.

252. KH. UMM EL QUBBA. XIV. J. p.

Foundations of building paved with white mosaic, of which only parts remain.

Bibl.: Guérin, *Samarie*, II, 141.

253. KH. UMM ESH SHUQAF. XVI. F. U.

Tesserae scattered on surface.

254. KH. WAZIYA. III. M. f.

Building 30×15 paces, once paved with mosaics, of which hundreds of tesserae remain.

Bibl.: Guérin, *Galilée*, II, p. 9.

255. KH. ZABDĀ. XIV. J. r.

Many white tesserae in the remains of a rectangular building.

Bibl.: Guérin, *Samarie*, II, p. 73.

256. KH. ZAKARIYĀ. XIV. J. r.

Tesserae scattered in valley between Kh. Zakariyā and Kh. el Hammām.

Bibl.: Guérin, *Samarie*, II, p. 53.

¹ For this type of rhomboid cf. the Sidon mosaic (Dunand in *Syria*, VII, p. 2 f., Pl. II); the church of Apostles and Martyrs (Crowfoot, Pl. XIII) dated A.D. 464; cf. also No. 118. For the chronological significance of the filled rhomboid, see Crowfoot, p. 46.

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257. KH. ZANŪ'. XVII. J. U.

100 m. west of the Walī Abū Fātima, in western part of a group of buildings. Scattered tesserae.

258-9. EL KURMUL. XXI. L. X.

258. First Basilica, east of castle ruins. Very many pavement mosaics not very fine in form and colour.

259. Third Basilica, south of the castle ruins. Strewn with tesserae.

Bibl.: Mader, *Altchristliche Basiliken*, p. 181 f.

260. MAMĀS (SHUNĪ). VIII. J. K.

Coarse white mosaic on road below farm.

261. MĀR SĀBĀ. XVIII. N. U.

Fragments of white mosaic.

Bibl.: Horning, p. 131.

262. MĪ'ILYĀ. III. N. C.

White mosaic in the courtyard of Yūsuf Qassis.

263. MĪNAT EL QAL'A. XVI. F. T.

Fragments of tessellated pavement.

Bibl.: Conder in *QSt.*, 1875, p. 157; *SWP*, II, p. 427.

264. EL MISHREFA, SOUTH OF BEERSHEBA.

Mosaic with leaves, flowers, and scroll decoration.

Bibl.: *Ment.*: Horning, p. 134.

265. MOUNT GERIZIM. XI. N. O.

Octagonal church paved with fragmentary coloured mosaics with complicated linear patterns.

Dated on historical evidence to A.D. 484.

Bibl.: Welter in *Forschungen und Fortschritte*, 1928, p. 329, plan; Schneider, in *Neue deutsche Ausgrabungen*, 1930, pp. 83-4, plan; Rücker in *HL*, 1933, p. 9.

266. MUKHMĀS. XVII. N. S.

Mosaic in church at the north end of the village.

In nave and aisles: (a) plain diaper pattern of crosses. The whole patched with coarse white tesserae. (b) Enclosed in nave, two rectangular panels: (i) Western: Border: *B*2. Field: circle, with foiled rings within, whose arcs continue over and under one another, uniting with the opposite members.¹ In centre, small hexagon.

¹ Cf. Christie, *Pattern designing*, Oxford, 1929, p. 91, Fig. 86 (Roman mosaic, Constantine, Algiers) and one of the patterns in Crowfoot, Pl. X (dated A.D. 533).

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(ii) Eastern: Border: *A7* in *A2*. Field: inscription in six lines, black tesserae on red lines, letters 5 cm. high:

Κύριε μνήσθητι τὸν | βοῦλον σου Οὐαλέντι|[νον] ἅμα συνβίω κὲ τέκν|[οις τ]ῷ σπουδάζοντι
γε|[νέσ]θαι κὲ ψηφωθῆναι τῇ|[ν ὁσ]ιωτάτῃ ἐκκλησίᾳ.

P. Fernander quoted in *Biblica*: l. 4: τεκνῶ, l. 6: ἀγιωτάτην.

Lord, remember Thy servant Valentinus, with his wife and children: who zealously promoted the building and decoration with mosaic of the most holy Church.

Bibl.: R. W. H. in *Quarterly of the Department of Antiquities*, I, p. 103 f., Pl. XXXIX;

A. Mallon in *Biblica*, 1931, pp. 117-19. *Ment.*: E. Grant in *QSt.*, 1926, p. 194; E.

Millar-Burrows in *BASOR*, 1932, No. 45, p. 24.

267. EL MUNTĀR. XXI. K. X.

Remains of tessellated pavement of white limestone, rather large tesserae.

Bibl.: *SWP*, III, p. 377 (and plan).

268. EL MUTILLA (METULLA). II. Q. b.

On Rosh Pinna-Mutilla Road, at Km. 236. 850. Pavement of white rough tesserae, 12.65 m. in length east to west, and *ca.* 5 m. in width north to south. In the middle of the pavement a cavity, to which the pavement is slightly inclined. Apparently remains of a Byzantine wine-press.

269. NABĪ TURFĪNĪ. XVII. K. S.

Tomb, said to be paved with mosaic.

Bibl.: *SWP*, III, p. 153.

270. NĀBLUS. XI. N. O.

Tessellated pavement just east of Joseph's tomb.

Bibl.: *SWP*, II, p. 206.

271-2. NAZARETH. V. N. I.

271. Church of the Annunciation. Pavements discovered 1895.

(1) In the courtyard: two fragments of white mosaic.

(2) 'Chapel of the Angel' 3.40 × 3.60 m. (maximum length of preserved part).
Field: *H3*. Near the north end inscription:

Π(α)ρ(α) Κώνω|νος Διακό(νου) | 'Ιεροσολ|ύμων

For Cononus, Dean of Jerusalem. (Horning, following Vlaininck, read the ligature of Παρά as the monogram.)

(3) South of (2). Surround: white, sprinkled with crosses and diamonds, in one place Greek cross with four crosslets in the angles of the arms. Border: three rows of tesserae. Field: divided into two panels of unequal size: (a) Upper: Border: *A4* in white and black chequer-*A1*. In corners crosslets. In centre, circle, formed by several counterchanging rows of tesserae, with a kind of fillet below. Within the circle the monogram.¹ Above it traces of ornament. (b) Lower panel: Border: *A1*.

¹ This type of monogram Φ in a wreath occurs at Henschir-Chigarnia, *Inventaire*, II, 277. Cf. also No. 336.

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In field two crosses, one the meeting-point of four, the other of two converging lines. Field sprinkled with dots.

(4) North of (2). Pavement of tomb. White surround. Border: *A1*. Field: *H3*. In centre, square with chequer *G1* in *A2*. In lozenges, diamonds. Below the chequer, the monogram.

272. Church of the House of St. Joseph. (1) White pavement of tesserae similar to those of (1) of No. 271. (2) Small white cubes in basin, near (1). (3) Coarse white cubes with lines of black cubes.

Dating: Viaud regards 271 (2) as of the fifth-sixth centuries.

Bibl.: Quaresmius, *Elucidatio*, II, p. 825; Vlaininck, *The Sanctuary of Nazareth*, 1900, p. 3 f., Figs., plan.; G. Angelini in *NB*, 1907, p. 150; Horning, p. 120; Viaud in *CAIL*, 1909, p. 792; Viaud, *Nazareth et ses deux églises* . . ., 1910, pp. 51, 63, 87 f., 90 ff., 93, 141 f., Figs. 43, 44, 45, 46; J. Reil in *ZDPV*, 1912, pp. 140-59, 2 Pls. (follows Viaud); Deissmann in *ZDPV*, 1913, p. 210; F. Bleckmann in *ZDPV*, 1913, p. 240 (ment.); Cabrol-Leclercq, s.v. Annonciation, col. 2246.

273. QALA'AT EL HUSN.

Ruins of Byzantine basilica. Mosaic tesserae.

274. QASR 'ALĪ. XVII. N. t.

Platform of cistern near old Jericho road, paved with a fine mosaic pavement of white tesserae.

Bibl.: Van Kasteren in *ZDPV*, 1890, p. 94.

275. QASR BINT EL MALIK. VI. Q. h.

Tesserae.

Bibl.: Frei in *ZDPV*, 1886, p. 89.

276. QASR YAHŪD. XVIII. P. s.

Tessellated pavement supposed to exist from presence of tesserae.

Bibl.: *SWP*, III, p. 218.

277. EL QATAR. XVIII. O. u.

Terrace round the mouth of a well, paved with small tesserae of unequal size, averaging 1 cm. sq. In three places blue tesserae were seen *in situ*; in a fourth blue, red, and white tesserae.

Bibl.: Van Kasteren in *ZDPV*, 1890, 111 f.

278. QUBŪR EL 'ARAB. V. K. i.

Tesserae scattered on the surface.

Bibl.: E. Graf von Mälinen in *ZDPV*, 1908, p. 80.

279. RĀFĀT. XIV. K. q.

Property of Ahmad Shihāda Jubrān. Mosaic pavement of white tesserae ca. 2 cm. sq.

279A. ER RĀMA. IV. O. f.

Mosaics on tell south-west of village.

Bibl.: Ben-Zvi in *JPOS*, XIII, p. 22.

280. RAMAT EL KHALĪL. XXI. L. W.

Several basketfuls of polished mosaic fragments of various colours found during the excavations in 1926-8.

Bibl.: Mader in *Oriens Christianus*, 3rd ser., Vol. I, 1927, p. 349; *id.* in *Biblica*, 1928, p. 125; *id.* in *Rivista di archeologia cristiana*, 1929, p. 278; *id.* in *RB*, 1930, p. 117.

281. RANTĪS. XIV. K. q.

(1) Small mosaic pavement in plot of ground known as al-Keniseh, south of Rantis. Colours: white, black, red, and orange. 56 tesserae to 10 cm. sq. Now covered up.

(2) West-south-west of (1). Large white tesserae 1.5 × 4 cm. sq. each.

(3) Covered up.

Bibl.: *Ment.*: Horning, p. 133.

282. RĀS ED DAHR. III. N. g.

Portions of tessellated pavement, probably remains of a small chapel.

Bibl.: *SWP*, I, p. 329.

282A. REHOVÓT. XVI. H. s.

House of J. Eisenberg. Remains of tessellated pavement of white tesserae.

283. ROSH PINNÁ. IV. Q. f.

Ruined mosque, known as Beit el 'Arab. A building measuring 11.27 × 9.44 m., once perhaps a bath. One of its terraces paved with cubes of hard limestone, placed in good mortar, together 1.25 cm. thick. Colours: black, white, and grey.

Bibl.: Schumacher in *QSt.*, 1889, p. 74 (plan).

284-91. SABASTYA. XI. M. D.

284-6 discovered in the 1908-11 excavations.

284. 'Atrium House' (Room 366). On hard packed earth white mosaic pavement divided by narrow bands of black into two rectangular panels; the smaller panel containing a square with double border-lines.

285. House near Gateway (Room 9). Plain white mosaic in north-east corner.

286. 'Basilica'. Aisles paved with plain white mosaic, with a narrow border of black near the edges, and a small ornamental centre-piece in colour (cinquefoil in red and black).

Bibl.: Reisner-Fisher-Lyon: *Harvard Excavations at Samaria*, Cambridge (Mass.), 1924, pp. 169, 182, 205, 214; Plans 8, 10, 12, Phot. Pls. 35 a 9, 50 a.

287-91 discovered in the 1931 excavations.

287. (1) 'Mosaic house' (El-Qa'deh). Court surrounded by walks paved with mosaic, decorated with narrow black stripes on white ground. Border: B7-B8.

(2) Room, paved with mosaics. Broad border with double spiral in black and

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central field with minute tessellae, 1 mm. sq. Cubes of border less than 1 cm. sq. on the average.

(3) To east passage paved with mosaics.

288. Church of St. John. (1) Traces of mosaic pavement with imbricated pattern.

(2) Patches of mosaic with fragment of inscription in aisle.

289. Karm et Tuteh. Part of mosaic floor on north side of field: end of tabula ansata and half a dozen letters.

290. Karm esh Sheikh. Mosaic floor in two communicating rooms, with fragmentary inscriptions. (1) Eutropius chamber: Border: *A1-A6-B2-H6* (arranged as border, in squares *G2* and *I4*). Field: Quatrefoil. Fragmentary inscription: ΕΥΤΡΟΠΙΟΥ. (2) Ulpiane chamber: Border: *A1-A6-B2*. Field: Circle formed by *B2-A6*—inscription in *A2*: [Ο]ΥΔΑΠΙΑΝΗ [ΨΥΧΗΣ Ω ΣΕ. . .

In centre quatrefoil (two leaves destroyed) inscribed: ΕΥ ΤΥΧΙ

In corners of circle twice *I14*, once kantharos and cup (?).

No. 290(2) has been transferred to the Palestine Museum, Jerusalem.

291. South-east of summit, Hakaret es Sidr. Border: in *A2* acanthus scroll. Inside medallions: bird and fruit, man shooting arrow at flying animal. Also sprigs *F3* arranged crosswise. In circles, flowers with crosses (Cf. 98, 344, 347) and vine branches. In interstices, diamonds.

Dating: Crowfoot considers No. 287 as not earlier than the fourth century; No. 288 of the sixth, with the fifth century as the earliest possible date; No. 290 as containing geometrical motifs popular in the fifth and sixth centuries; No. 291 of the sixth.

Bibl.: Crowfoot in *QSt.*, 1931, p. 141 f., Pl. II, Fig. 4; *id.* in *QSt.*, 1932, pp. 20-34.

292-4. SABBA (MASADA). XXVI. O. Z.

292. (1) Mosaic fragment of small black cubes (Louvre Museum, AO. 5981 b), 9 × 14 cm.

(2) Mosaic fragment of white, red, and black cubes, forming a kind of scroll, 16 × 33 cm. (Louvre Museum, AO. 5981 c).

Bibl.: Rey, *Voyage dans le Haouran*, Paris, n.d., p. 290. Villefosse, *Notice*, No. 54. Dussaud, *Monuments*, p. 61.

293. Four chambers paved with mosaics.

Bibl.: Tristram, *Land of Israel*, p. 303 f.

294. South of Byzantine chapel—pavement with interlacing pattern in white, red, and black. Tesserae scattered, of good quality.¹

Bibl.: Rey, *Voyage dans le Haouran*, p. 291; de Saulcy, *Voyage autour de la Mer Morte*, Paris, 1853, p. 213 ff.; Lagrange in *RB*, 1894, p. 251; Abel, *Croisière autour de la Mer Morte*, Paris, 1911, p. 123; Schneider in *OChr.*, 1931, p. 252.

Rey, Tristram, Saulcy quoted *in extenso* in Domaszewski-Brünnow, *Provincia Arabia*, Vol. III, pp. 240 ff.

295-8. SAFFÜRIYA. V. N. h.

295. In ruins of Crusaders' church. Mosaic pavement, now disappeared.

Bibl.: Viaud, *Nazareth*, p. 182; Enlart, *Monum. d. Crois.*, II, p. 349.

296. Outside the church to the north.

¹ For mosaic pavements (?) in the Herodian fortress see Josephus, *B. J.*, VII. 8 (ed. Niese, VII. 290).

Surround: white. Border: (i) Three rows of cubes. (ii) Row of diamonds. Field: circle (diam.=60 cm.) interlacing with square in which it is inscribed. 'Rainbow' lines. In the circle, inscription in square Hebrew characters black on white:

דָּבִיר / [לְמַנְ] רַבִּי יוֹדָן / [בֶּר תַּנְ] חוּם [בֶּן] יֵרֵךְ . . . הַהֵר

Honoured be the memory of Rabbi Yudan the son of Tanhum the son of . . .¹

Dating: Clermont-Ganneau, third-fourth centuries, in any case not later than A.D. 325.

Bibl.: Viaud, *Nazareth*, pp. 179-84, 3 Figs.; Clermont-Ganneau in *CAIL*, 1909, pp. 227 ff. (reprinted in the above); *id.*, *Répertoire d'épigr. semit.*, Vol. II, No. 862; Klein, *Jüd.-paläst. Corpus Inscriptionum*, 1920, p. 76 f.; Klein in *Yedi'ot*, II, pp. 36 f.; Dalman, *Orte u. Wege Jesu*, 1924, p. 86; *Ment.*: Dalman in *Pfbb.*, 1912, p. 38; Kohl-Watzinger, *Antike Synagogen in Galiläa*, 1916, p. 146; Alt in *Pfbb.*, 1926, p. 61.

297. Near the old aqueduct: large piece of mosaic found in 1921.

298. Church with mosaic found by Waterman in 1931.

Bibl.: Millar-Burrows in *BASOR*, No. 45, 1932, p. 22.

299. ES SAMŪ'. XXV. K. Y.

In a house. Complete plain mosaic pavement of rough work.

Bibl.: Mader, *Altchristliche Basiliken*, p. 218.

300-2. SEILŪN. XIV. N. q.

Danish excavations conducted since 1922.

300. Vaulted room north of Hellenistic bath. Mosaic with pattern in blue, red, and white, apparently fallen from above.

Bibl.: Kjaer in *QSt.*, 1927, p. 207, Pl. VII, 5.

301. 'Pilgrims' Church'.

(1) Apse and bema (4.50 m. deep). Surround: white. Border: *A1-B2-A1*. Bema: vine-stem with grapes and leaves. Apse: *76* with heart-shaped leaves, in two colours.² Cubes 1 cm. sq.

(2) Nave: 8 × 5.40 m. Surround: white, sprinkled with sprigs *F19*,³ in west and at entrance, border of conventionalized leaves, to east, lozenge, 60 cm. long. Border: *A2-B8-A1*. Field: *H7*, with sprigs *F3* and *F6*.

A few red, blue, and green glass cubes used. In north angle the mosaic has been restored, after a fire.

(3) Narthex, 6 × 2.40 m. Patterned mosaic, of which little is preserved.

(4) Prothesis (7.10 × 4.80 m.). Surround: white. Border: *A2-B7-A2*. Field: two panels, each separated by *A2* from white middle strip. (a) *H7* (the squares 23 cm.) with sprigs *F3*. In centre, in a square with striped border (89 cm. a side), a circle (diam.=82 cm.) with a five-line inscription. Corner of the square in counter-changing broken lines.

¹ Clermont-Ganneau completed: הוֹרָה טַבְלָה [בֶּן] יוֹדָן [לְ] חוּם; Klein completed: הוֹרָה [בְּיָמֵי] רַבִּי יוֹדָן [בֶּן] חוּם [לְ] יוֹדָן

² Cf. note to No. 25.

³ Called by the excavator: 'wine-cups in blue, with red over one line of white, to indicate wine.'

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Inscription:

Υπὲρ | ἀναπαύσε|ος Πορφυρίου | καὶ Ἰακκώβου ἀδελφ(ο)ῦ

For the repose of Porphyrios and Jacob, a brother.¹

(b) Strip between the panels: in centre, tree with leaves and fruits, flanked by two stags. The mosaic has been repaired after a fire. The heads of the stags are destroyed and the whole repaired with white mosaic, the old cubes being re-used. To the right and left two fishes (74 × 24 cm. and 61 × 20 cm.). (c) Eastern part of Prothesis: H₃ with four sprigs arranged crosswise and diamonds alternating in the squares. The square space round the diagonal lines has been laid in dark tesserae.²

For a discussion of the symbolism of (b) see *JPOS*, 1930, pp. 142 ff.

(5) Atrium, 6.50 × 4.45 m., large white cubes, 2 cm. sq.

(6) Hall, 2.35 × 2.10 m., white mosaic.

This church is dated ca. 500 on the evidence of coins found, supported by historical evidence.

302. Basilica on spot called el-Habs.

Nave: Border: acanthus scroll³ followed by 'rainbow' line. Field: H₅, in which one of the two lines forming the hexagons consists of B₂ framed in A₂. The circular and octagonal medallions are bordered by A₄. The hexagonal panels have been mutilated.⁴ The round medallions show: I₄ twice repeated in the same medallion; two interlacing lines passing over and under; I₈. Some of the rhombs between the hexagons contain I₉ a, others interlacing lines. Cubes 5 mm. sq.

Bibl.: Kjaer in *JPOS*, 1930, pp. 130-49, 161-3, Figs., Pl. III; *id.* in *QSt.*, 1931, pp. 79-86, 17 Figs.; *id.* *Tilskueren*, 1930, pp. 386-395, Figs.; *id.* *I det hellige Land*, 1931, p. 55, Figs. 44-50, 58; Rücker in *HL*, 1933, p. 8 f. *Ment.*: McCown in *BASOR*, 1930, No. 37, p. 12; Mallon in *Biblica*, 1929, p. 373.

303-4. SHAFĀ 'AMR. V. L. h.

303. Church of the Dames de Nazareth. Many tesserae found in laying a pavement.

304. South of village, building 35 × 22 paces—within, many tesserae scattered on the ground.

Bibl.: Guérin, *Galilée*, I, p. 412 f; Enlart, *Monum. d. Crois.*, II, p. 89.

305. SH. MADHKŪR. XXI. J. v.

Above the cave considerable ruins with circles of mosaics.

Bibl.: Séjourné in *RB*, 1895, p. 268.

¹ This might mean his natural brother, his brother in a monastery, or his brother in a corporation. Cf. Vincent-Abel, *Emmaüs*, p. 199, and No. 346.

² Cf. the somewhat similar arrangement in the Roman building in the east market of Miletus (*Milet*, I, 7, Pls. VI and VII) dated to middle of third century (p. 69), and *Syria*, 1920, p. 224, fig. 81, Pl. XXI.

³ Similar to the scroll of the Orpheus mosaic, No. 133. The pavement resembles one of Madaba, dated 608 (*RB*, 1897, p. 652).

⁴ The panels probably contained images of living beings; the round medallions, whose decoration is geometric, escaped mutilation.

306. SHELLĀL, SOUTH OF GAZA.

Discovered in May 1917. Now at the Australian War Memorial, Melbourne, to be transferred to Parliament Building, Canberra.¹ Fragmentary, original measurements 15 × 8 m.

Foundations: thin layer of white cement over layer of concrete resting on pebbles.

Surround: white, with one line on which are strung alternately circles and diamonds. Border: *ΑΙΓ*, the squares filled with flowers, birds, vases, fishes,² fruit. In square above inscription at entrance, the remains of a human head³ were observed. Field: vine-stem with tendrils, grapes, and leaves growing out of amphora and flanked by two peacocks. The vine-stem forms 44 medallions⁴ arranged in rows of five, of which 24 are preserved. In the central vertical row are represented: a double basket with two birds perching on it, a basket with fruit,⁵ a vase, a bird-cage, another basket. In each of the horizontal rows are animals in pairs turned to the central panel: first row above vase: lambs and goats; second: guinea-fowl and cocks (?); third: tiger (or leopard) and lion; fourth: dove (?) and flamingoes; fifth: dogs pursuing animals (left: hare, right: gazelle).⁶ The mosaic is of marble cubes of many colours, several reds, green (malachite ?), yellows, and browns.

Two inscriptions in the surround: (a) below panel, at entrance:

... Υμῶν ... | ... ἱσκαν ... | ... ἰα λιο ... | ... κέτων ... | λλωδε | υτου | ηως | τουνε
| ος.

(b) above the panel, in tabula ansata:

+Τόνδε τὸν νεὸν διαφιλεῖ [ψηφώσει Διεκόσ]μησαν δ τε ὀσιώτ(ατος) ἡμῶν ἐ[πίσκ(ο-
πος)...] | καὶ ὁ θεοφιλ(έστατος) Γεώργιος ὁ π[ρεσβ(ύτερος) καὶ παραμο-]νάριος⁷ ἐν τῷ
βκχ ἔτει κατὰ [Γαζαίους ἰνδ(ικτιῶνος)ι+].

This temple have decorated with rich mosaics our most holy bishop . . . and the most pious George, priest and sacristan in the year 622 according to the era of Gaza, in the 10th year of the indiction.

Lagrange: l. 1 ὠκοδόμησαν, l. 3 δουκενάριος.

Below the inscription a burial was found.

Date: 622 of Gaza=A.D. 561-2.

Bibl.: Lagrange in *RB*, 1917, pp. 569-72; *QSt.*, 1917, p. 150; *RB*, 1918, p. 595 f.; Briggs in *Burlington Magazine*, 1918, pp. 185-9, Pl.; Petrie in *AE*, 1922, p. 97, Pl. *Ment.*: Clermont-Ganneau in *CAL*, 1919, p. 81; Petrie, *Decorative patterns*, *BW*, 8; Alt in *ZDPV*, 1929, pp. 99-104.

¹ I am indebted for this information to Mr. Alan Rowe.

² Briggs: two halves of a fish, which is borne out by the drawing in *AE*.

³ Thought to be the head of Christ.

⁴ The mosaic resembles in this and in many other details the Armenian mosaic at Jerusalem (43 medallions). Cf. No. 132.

⁵ This basket is almost exactly like the one in the Armenian mosaic.

⁶ Cf. the arrangement of Nos. 117 (2), 132 and the mosaic of SS. Cosmas and Damian, Jerash (Crowfoot, Pl. X) dated A.D. 533.

⁷ For παραμονάριος see Vincent-Abel, *Emmaüs*, p. 199, n. 1, 200, n. 1.

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306A. ES SIMYĀ. XXI. K. X.

Tesserae.

Bibl.: Petrie, *Tell el Hesy*, p. 59.

307. SUHMĀTĀ. III. N. e. (Cf. No. 359.)

On eastern bank of the village pool, white mosaic pavement. Four fragments preserved. Maximum measurements: 13.60×4.20 m. 18 cubes to 10 cm. sq.

308-9. TABOR. VI. O. i.

308. Greek Orthodox church. Room $4 \times 5-6$ m., paved with coarse black and white cubes forming a big circle and lozenges.

Bibl.: de Vogüé, *Les Églises de la Terre Sainte*, Paris, 1860, p. 353; Guérin, *Galilée*, I, p. 144 f.; Meistermann, *Thabor*, Paris, 1900, p. 134.

309. Franciscan property.

(1) In crypt: great quantities of coloured tesserae.

Bibl.: Guérin, *Galilée*, I, p. 147; Enlart, *Monum. d. Crois.*, II, pp. 389, 391.

(2) Remains of baptistery. Double border, with curvilinear designs of black and white cubes.

(3) Right and left of (2), two white and black pavements.

Bibl.: Meistermann, *op. cit.*, pp. 136, 140; Horning, p. 120.

(4) Fragment of border *B 12*, now in Franciscan Museum at Nazareth.

Bibl.: C. S. Fisher in *Mus. Journal*, 1924, p. 187.

310. TABSUR. X. I. O.

Remains of a cistern built of small stones in white mortar with a tessellated pavement.

Bibl.: *Ment.*: *SWP*, II, p. 143, 348.

311. ET TAIYIBA. XIV. N. V.

Remains of church below the Greek Orthodox chapel. Fragmentary. Border: *B 7*. Field: *71* with *I 4* within a circle.

Dating: Schneider, end of the fifth or beginning of the sixth century.

Bibl.: A. M. Schneider in *Oriens Christianus*, III, 6, 1931, p. 20, Fig. 8.

312. TALHŪM. VI. Q. g.

Excavated by the Custodia della Terra Santa in 1921. Octagonal building south of the synagogue. Three mosaic pavements one outside the other.

(1) Black and white borders. Field: concentric rings of white cubes round small black dots.

(2) Badly preserved pavement showing a floral motif: stalks with red liliaceous flowers converging towards the centre. Restored with white mosaic. In north-east corner, a bird, supposed to have been made by the restorer.

(3) Central octagon: (a) Border: *A1-A9-B9* (with diamonds in interstices)—*A2*—yellow line. Field: *73* with sprigs, *F26* within each scale. (b) In the centre, a circle 1.65 m. in diam.: a peacock, with his tail spread out.

Dating: Orfali suggested that the mosaics were connected with the church erected in that place in A.D. 351.

Bibl.: Orfali, *Capharnaüm et ses ruines*, 1922, pp. 104-5, 107, Pls. XI-XII. *Ment.*: Horning, p. 121; Mallon in *Biblica*, 1922, p. 272; Dalman in *PSb*, 1922-3, p. 64; J. Garrow Duncan in *QSt.*, 1926, p. 19.

313. TALL ED DAUDAHÂN. VIII. J. k.

White tesserae.

314. TALL EL HĀJJ HARB. XX. G. x.

Remains of tessellated pavement of square plain tesserae.

315. TALL EL ITHLA. XVIII. P. s.

Tesserae.

Bibl.: Clermont-Ganneau in *QSt.*, 1874, p. 170; *SWP*, III, p. 184.

316. TALL JALJŪL. XVIII. P. s.

Tesserae on a terrace in the middle of the ruin.

Bibl.: Guérin, *Samarie*, I, p. 117.

317. TALL JAMMA. XXIII. D. y.

Fragments of four mosaic pavements uncovered in connexion with the excavations of the British School of Archaeology in Egypt in 1926-7, one-quarter mile south of the site.

Pattern: interlinked small and large circles; some pavements had a simple plait-pattern border.

Bibl.: Flinders Petrie, *Gerar*, 1928, p. 24.

318. TALL JUDAIYIDA. XX. I. x.

Small patch of mosaic, in white and red tesserae, 2.5 cm. sq.

Bibl.: Bliss in *QSt.*, 1900, pp. 92 f.; Bliss, Macalister, Wünsch, *Excavations in Palestine*, London, 1902, p. 46. *Ment.*: V(incent) in *RB*, 1900, p. 450.

319. TALL KAISÂN. V. L. g.

Scattered tesserae.

Bibl.: Guérin, *Galilée*, I, p. 426.

320. TALL QAIMŪN. VIII. L. j.

North of main road. Mosaic pavement of large white tesserae.

321. TALL ES SAMAK. V. J. h.

(1) Big tesserae, scattered on site.

Bibl.: Guérin, *Samarie*, II, p. 275.

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(2) Fragment of mosaic pavement found on sea-shore, 60 m. south-west of the base of the tall. 2.25 m. × 70 cm. Surround: white. Border: *Aa*. Field: *Hr* with diamonds in each square. Colours: white, red, and yellow. 25 cubes to each 10 cm. sq.

322. TALL ESH SHEIKH, SOUTH OF GAZA.

Fragments of mosaic of black and white tesserae, 5–7 mm. sq., laid on foundations of white plaster, which again were laid on white mortar.

Bibl.: Schumacher in *QSt.*, 1886, p. 188.

323. TAMRA. IX. O. j.

Pavement of water-tank 50 m. north-east of spring. White and grey tesserae, ca. 27 in 10 cm. sq. Existing fragment ca. 1 m. × 60 cm.

Bibl.: *Ment.*: Guérin, *Galilée*, I, p. 125.

324. TARFĪN. XIV. M. r.

South of the khirbat, remains of a church with tesserae scattered over the ground.

Bibl.: Abel in *JPOS*, 1928, p. 52.

325. TIBNA. XIV. L. q.

Vestibule of tomb, paved with mosaics, with rectangular pattern.

Bibl.: de Saulcy, *Voyage en Terre Sainte*, II, p. 231.

326. UMM ER RŪS. XVII. K. u.

Church. Pavement with white field.

(1) Choir and apse. Amphora with double vine-trellis from which a bunch of grapes and a leaf issue. Above it, Greek cross.¹ Below the right horizontal arm: *Kυρ(ι)ου 'Ιωάννου*, + *Of Saint John*.² In the other quarters round the cross, in Syriac writing: *mārā yōḥanā yōnā kāhēn*, *Saint John, Jonas Priest*.³ Above the cross, *I4*. Round the place of the altar, sprigs in a row in the white field; in corners, sprigs arranged crosswise.

(2) Nave: panel (*a*) *γ5*; panel (*b*) above (*a*): large cross filled with a row of interlacing circles. At the end of each arm, squares with similar smaller crosses. Below the horizontal arms: Left: square, set on diagonal, inside a circle, inside that circle another square set on side, inside that square another circle. Each pair of circle and square interlaced.⁴ Right: circle in square. Inside that circle two squares with equal sides, one set on diagonal, the other on side; within the two a smaller circle; all the figures interlaced with several loops.

¹ The cross is represented as studded with jewels in square and oval settings. Cf. the Henchir-Chigarnia tomb mosaic, *Inventaire*, II. No. 261.

² Abel (*RB*, 1919, p. 247) suggests the reading *Kύρου-Ιωάννου* 'of St. Cyr and St. John', the two Egyptian martyrs.

³ According to a note in *Biblica*, l.c., the Greek part of the inscription and the cross, save the arms, have been destroyed since.

⁴ For this kind of interlacement cf. the mosaic in S. Maria Maggiore, Capua (fifth century), and a miniature A.D. 527 (Cabrol-Leclercq s.v. *Capua*, col. 2075, fig. 2054).

(3) Intercolumnar space: Left: H_3 with diamonds within squares. Right: three interlaced circles in a row, with I_4 inside each.

(4) Side aisles and entrance to nave: two L-shaped panels with three-line borders. In the short arm of the L, alternating crosses and diamonds in two rows. In the longer arm, indented squares in two rows. At end of panel on the outside, three crosses. On the right side the middle cross stands on a triangle. In centre, between the two panels, a circle in a square, with four loops arranged crosswise inside.

(5) Narthex: square filled with knotted bands, in centre a cross.

Dating: Vincent, sixth century.

Bibl.: Vincent in *RB*, 1898, p. 611-15; *ibid.*, 1899, pp. 454-5, Fig.; Macalister in *QSt.*, 1899, pp. 200 ff., Pl.; other references in Horning, p. 133, to which add Dalman in *PfJb.*, 1914, p. 28; Mallon in *Biblica*, 1922, p. 504.

327. WĀDĪ GHAZZA, SOUTH OF GAZA.

Mosaic pavement of white, black, red, and green tesserae found in 1881 and immediately destroyed.

Bibl.: Gatt in *ZDPV*, 1884, p. 2.

328. WĀDĪ EL JEHĀR. XXI. M. W.

On left bank of small gorge. Several pieces of large white mosaic.

329. ZABĀBIDA. XII. N. M.

(1) Fragmentary pavement at the convent, triangular patch preserved. Border: $A_4-A_2-B_3-A_2$ -meander¹- A_1 . Field: diagonal arrangement of circles (formed by 'rainbow' lines with loops, and A_4 within) with eight lacings: four connected by B_2 (four loops in every case) with the other circles, the four others sending out A_1 lines, interlacing with the borders of the other circles and enclosing square spaces, filled with squares with a black dot in the centre. The squares and the rectangular strips parallel to the guilloche connecting the circles are lined by A_3 lines. On the border the circles and squares are replaced with half-circles and triangles.

Colours: black, grey, red, yellow, pink. 81 cubes to 10 cm. sq.

Bibl.: *Ment.*: Horning, p. 121; Alt in *PfJb.*, 1927, p. 37.

(2) Roughly laid pavement of white and black tesserae, 16 cubes to 10 cm. sq.

330. EZ ZĀHIRIYA. XXV. J. Y.

Richly decorated mosaic pavement seen by Dr. Krafft in 1845.²

Bibl.: Ritter, *Erkunde*, XVI (IV), p. 205 (Vol. III, Part I). Quoted by Mader, *Altchristliche Basiliken*, p. 221. *Ment.*: Petrie, *Tell el Hesy*, p. 59.

¹ A meander occurs in Jerash (Crowfoot, Pl. XIII (a), dated A.D. 464-5). The arrangement of this mosaic seems related to the mosaic at Avenches (*Inventaire*, I, 1392), of the Imperial period. This is the only case known to me of a meander in mosaic pavements of Palestine and Trans-Jordan.

² This pavement is at present destroyed. Only a few white tesserae exist in an area of 1 sq. m. 30 tesserae to 10 cm. sq.

MOSAIC PAVEMENTS IN PALESTINE

331. EZ ZĪB. III. L. c.

In courtyard of Saleh Husein 'Alaya. Broken mosaic pavement in fragments. Rough white tesserae, 11 to 10 cm. sq. Fragments extend over a surface 4×3.50 m.

332. ZIKHRÓN YA'AGÓV. VIII. J. k.

A large building, partly paved with mosaics, found 1887.

Bibl.: Schumacher in *QSt.*, 1887, p. 221.

333. ZIR'ĪN. IX. N. k.

Ruins of old church, transformed into mosque. Many tesserae scattered on ground.

Bibl.: Guérin, *Galilée*, I, p. 136; Enlart, *Monum. d. Crois.*, II, p. 351.

(*To be continued.*)

M. AVI-YONAH.

ADDITIONAL NOTE ON A CEMETERY AT KARM ESH
SHEIKH, JERUSALEM. (Vol. I, pp. 3-5)

THE present writer published on Pl. XVII of Vol. I two inscribed tombstones found in the Karm esh Sheikh excavations.

Mr. Marcus N. Tod, University Reader in Greek Epigraphy, Oxford, suggests, in a letter dated the 4th July, 1932, that the inscription on the first stone (Pl. XVII, 2) should be read:

Θ/ΑΡ[ΣΕΙ] ΟΥΚΤΩΡ ΝΕΟΣ/[Ο]ΥΔΕΙΣ/-

and, in accordance with a well-known sepulchral formula, should be completed as follows:

θάρσει Ούκτωρ νέος, οὔδεις [ἀθάνατος].

D. C. B.

MOSAIC PAVEMENTS IN PALESTINE¹

SUPPLEMENT

334. 'ATTĪL. XI. K. m.

On a threshing-floor south of the village, fragment of white mosaic pavement 60×40 cm. c. 17 tesserae to 10 cm. sq.

334 A. BATĀNĪ ESH SHARQĪ. XVI. G. t.

Fragments of a tessellated pavement of winepress or reservoir.

335. BEERSHEBA. XXIV. H. a.

(1) Fragment of pavement, Pl. XIV, 1. Surround: white, divided by a line of V-shaped sprigs, interrupted by a circle with fret decoration. Inside the circle two sandals with rounded points and buttons decorated with a St. Andrew's cross.² Border: *A*4 in *A*2. Field: *Y*5.

(2) Fragment of border showing alternating St. Andrew's crosses and circles.

(3) Connected with (2). Corner of a pavement, Pl. XIV, 2. Border: *B*3–*B*7. Field: *H*5. The hexagons are formed by *A*2 enclosing (i) alternate *peltae* (type *I*14) and squares on the diagonal, (ii) *B*1. In the panel, a bear passant outlined in black, the inner side of the legs in deep blue, almost black, the outer side and the body in light bluish grey. It is apparently attached to a sort of pole with a red rope. In the corners *I*8.

(4) Pavement of white tesserae.

335 A. BEISĀN (Addendum to Nos. 14–21)

Fragmentary inscription discovered to east of cemetery, north of the Nahr Jālūd. Surround: white, sprinkled with diamonds and lozenges. Border: *A*1. Field: (*a*) *H*1 with diamonds in centre; (*b*) inscription beginning with a cross formed by sprigs *F*1 set crosswise.

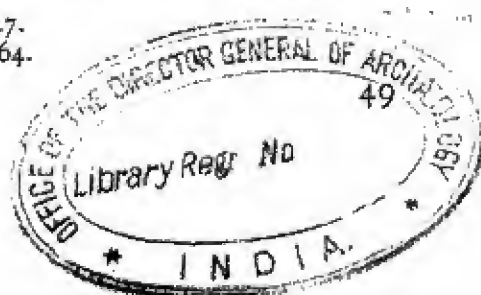
+Ἐκτισθὶ τὸ μον(αστήριον) τ(οῦτο?) τοῦ ἀββ[ᾶ Αὐγουσ] / τίν(ου) τοῦ ἀπὸ κ'(?) τ'(?)
ἐν χρό[νο]ις ἰνδ(ικτιῶνος) / εἰ' ἔτους ἑπ[τά] ἐν μην(ὶ) Πανίμ(ου) κ[α]. κ(αὶ) ἐν τῷ α] / ὑπὸ ἐνιαυτῷ
ἀπεκ(αινίσθη?) ἐν μην(ὶ) Σε(π)τ(εμβρίου) [. ἰνδ(ικτιῶνος) α' ἐκ] / πρ(οσ)φ(ο)ρ(ᾶς) Ἀνοε-
σίου σχο(λαστικοῦ). Κ(ύρι)ε βο(ήθησον) Ν[...]

This (?) monastery of Abbot Augustine (?) . . . was founded at the time of the 15th indiction on the 2nd Panemus of the year 585 and was consecrated (?) in the same year on the . . . September (of the 1st indiction) as an offering of the scholasticus Anoesius. Lord, help N . . . (585 according to the Pompeian era = 521½).

Bibl.: Fitzgerald in *QSt.*, 1932, p. 148, Pl. V, Fig. 11; Alt in *ZDPV*, 1932, pp. 128–32.

¹ Continued from p. 47.

² Cf. Nos. 125 and 164.



335 B. BEIT ALFA (Addendum to No. 22)

Excavated by the Hebrew University, Jerusalem, in 1929.

In the Greek inscription the word εὐ to read οἰ. In the Aramaic inscription חטייה מאת in line 3 is now taken to refer to 100 measures of wheat donated by members of the community for the synagogue. (The reading: דאחנרב לשבוק חטייה in No. 22 has been suggested by Prof. J. N. Epstein, of the Hebrew University.)

The geometric mosaics of the lateral aisles, the narthex and the court have now been published (see bibliography) and include several examples of the following patterns: *A*1, *A*2, *A*7, *B*2, *H*1, *H*3, *I*4. The borders of the central nave include also: fox eating grapes, hare, hen with chicken, besides the decoration mentioned in No. 22.

Bibl.: Kraus in *REJ*, 1930, pp. 405-8; Sukenik, *The Ancient Synagogue of Beth Alpha*, London and Jerusalem, 1932 (English edition), pp. 21 ff., Pls. VIII-XXV, XXVII.

336. BEIT HANAN (WĀDĪ ER RUZAIQĀT). XIII. H. R.

On hill west of Beit Hanan, in an orange grove. Mosaic floor of white tesserae, c. 28 to 10 cm. sq. The inscription (Pl. XIV, 3) is bordered by two rows of coarse white tesserae:

- l. 1. . . ζΘΕΟCΘ
- l. 2. . . ΘΩΝΤΩ ΚΥΡΩ (sprig)
- l. 3. ΠΗΓΙΝΩ † ΕΠΙ
- l. 4. ΑCΛΑ ΕΚΤΙCΘΗ

[EI]ς θεός ὁ β / [ON] θῶν τῷ κυρ(ι)ῷ / Πηγίνῳ † ἐπὶ / ΑCΛΑ ἐκτίσθη.

*One God who helps the lord Reginus † . . . was built in the time of . . . (?)*¹

The inscription is in pink letters and of finer tesserae, on the average 110 to 10 cm. sq.

337-41. CAESAREA

337. Along south beach, south of the village. Fragmentary pavement of white tesserae 2 m. × 85 cm. Average of 86 cubes to 10 cm. sq. In one place, square of 48 cm. with *peltae* (type *I*14) in corners. Inside, circle with six arcs with a diameter of 34 cm. Colours: black and white.

338. Property of the Greek Convent, west of the Hippodrome. Fragments of pattern *H*4 in white, red, and yellow, extending for 1 m. sq. Average 16 cubes to 10 cm. sq.

¹ Perhaps we should assume a longer inscription mutilated and then framed anew in its present state. We could then read: l. 3. ἐπι[σκόπῳ]. Ἔτους τοῦ δεσπότητος ἡμῶν . . . βασιλεί]ας ΑΑ (= 31) ἐκτίσθη (cf. No. 98). Of all Byzantine sovereigns of Palestine only Justinian and Heraclius ruled for 31 years or more. The last years of Heraclius come after the Arab conquest. Hence the inscription could date 558, the 31st year of Justinian.

MOSAIC PAVEMENTS IN PALESTINE

339. On top of sandy knoll c. 1 km. north-east from Caesarea village. Peacock seen from the side, in white, blue, red, and yellow, within a circle. Average 88 cubes to 10 cm. sq. in the figure of the peacock, 40 in the ground.

340. Along the north beach, at a well called 'Ein Abū Awad. Fragment of pavement 1.75 m. long. Border: 16 cm. Field shows within a circle (22 cm. broad, with a diameter of 1 m.) a fragment of Greek inscription:

1. 1. ΕΙΥΠΟΜΕ

1. 2. ΑΑΖΥCΙΩ

1. 3. ΦΟΡ

In corner of the field a leaf. Colours: white, black, red, and yellow. Average of 19 cubes to 10 cm. sq.

Bibl.: O. H. Knight in *QSt.*, 1920, p. 80.

341. Mosaic pavement of a basilica mentioned in an inscription from Caesarea, now at the Palestine Archaeological Museum; dated A.D. 538 by Moulton.

Bibl.: Germer-Durand in *RB.*, 1895, p. 76; Murray in *QSt.*, 1896, p. 87; Moulton in *AASOR*, I. 86 ff.

342. DEIR HAJLA. XVIII. O. S.

Mosaic pavements in the north aisle of the modern church of St. Gerasimus. (Pl. XV.) Area of existing fragments 11 × 1.65 m.

- (1) Interlacing squares, filled with circles or smaller squares.
- (2) Interlacing network round a small circle with an eight-pointed rosette.
- (3) Circle filled by eight-pointed star and interlacing bands passing over and under.

In corners, small circles with dot inside.

Colours: red, brown, black, and white. Average of 49 tesserae to 10 cm. sq.¹

342 A. DEIR ESH SHAMS. XXV. K. Y.

Tesserae.

Bibl.: Petrie, *Tell el Hesi*, p. 54.

342 B. DEIR WĀDĪ EL QILT (Addendum to No. 62)

(2) The (Russian) imperial eagle and part of the (3) mosaic are modern. The (apparently medieval) portion is *H* 1. Delete *H* 8.

342 C. 'EIN DUK (Addendum to No. 69)

Various parts of the pavement hitherto unpublished have been published by Sukenik (see bibliography).

(2) (A) The following have now been published: The Sun in its chariot, the Bull (שׁוֹר), the Balance (מֵאֻנִּים), represented by a man holding a balance (cf. No. 22), dressed in Byzantine campigi, and a drawing of the whole Zodiac. The three signs, Ram, Bull, Twins, are destroyed. The various signs of the Zodiac are divided by simple lines. The Seasons appear in their true order; the inscriptions are, from right to left: תקופת [תש]ר, תקופת טיבית, תקופת המזן. The words תקן[פת] [נ]י[סן] are destroyed.

¹ The fragments resemble in style and technique the pavement in the Jerusalem Convent of the Cross, of the eleventh century (No. 106).

(D) The torah shrine is flanked by candlesticks, from which lamps are suspended.

The inscriptions (additional readings):

Krauss: (1) last word: lamp = נברישת

(D) a. דכיר [ר] הנך לטב חדות (?) [ורכיר (ין) לטב]

(D) b. דכיר לטב מתי / בר ברים [פרי] חול [ק] הנו

Lietzmann: (1) water basin = מרישת

Bibl.: Lietzmann in *Zeitschrift für neuest. Wiss.*, 1921, pp. 252-4; Krauss in *REJ*, 1930, pp. 395-405; Sukenik, *The Ancient Synagogue of Beth Alpha*, 1932, Figs. 27, 49, Pls. 1 (b)-5.

342 D. 'EIN DŪMĀ. XXI. J. X.

Building with tesserae.

Bibl.: Petrie, *Tell el Hesy*, p. 59.

343. 'EIN HANNIYA. XVII. L. t.

See the next number of the *Quarterly*.

344. 'EIN ET TĀBIGHA (cf. No. 72)

(1) Atrium and narthex: Geometric decoration including *H*1.

(2) Central nave: Border: *B*8-*A*19-*B*7. Field: *H*7, with sprigs type *F*31. In centre of each square, flowers with cross (cf. No. 347). Intercolumnar spaces: groups of two birds, also bird and cat.

(3) North aisle: Border: *B*2. Field: *H*1 and 73.

(4) Intercolumnar space: peacocks facing each other.

(5) North and south transepts: *B*9 bordering landscape with birds (cf. *Quarterly*, Vol. II, p. 185), plants, and buildings. In surround vine-trellis, and inscription.

(6) Rooms north-east and south-east of altar: Border: *A*2. Field: *H*1 (NE.), *H*3 (SE).

(7) Choir: Border: *B*2 in *A*2. Field: 73.

(8) Behind altar: (a) north and south, fragments of *H*3. To north, inscription. (b) In centre, fragments of basket with four round loaves marked with a cross, flanked by two fishes and lozenges.

Bibl.: Karge in *Schlesische Volkszeitung*, 6 Feb. 1912, No. 56; Mader in *Biblica*, 1932, pp. 293 ff.; Mader in *HL*, 1932, pp. 70 ff., figs. *Ment.*: Sepp, *Neue Entdeckungen*, 1896, I. 170; Dalman in *PfJb*, 1922/3, p. 53; *Biblica*, 1932, p. 252.

345. 'ESFIA. v. K. i.

Fragment of mosaic pavement cleared (Pl. XVII, 1), showing: Surround: white. Border: *A*2-*A*4-*A*1. Field: square panel with seven-branched candlestick, shofar, and ethrog. Colours: white, black, red, yellow, brown, grey, and pink. Average 72 cubes to 10 cm. sq.¹

Bibl.: Mention in Kopp, *Elias und das Christentum auf dem Karmel*, Paderborn, 1929, p. 155 f.

¹ This site has since been cleared. It is hoped to publish an account in the next number of this *Quarterly*.

MOSAIC PAVEMENTS IN PALESTINE

346. 'IMWĀS. XVII. J. s.

Two churches and remains of a Roman villa excavated in 1924 by the École française archéologique.

(1) North of the Crusading basilica. Fragments of mosaic field over tombs. Border: *B*11 and ivy scroll. Field: *H*7 with coarse leaves in the centre of each lozenge.

(2) Below (1): fragmentary mosaic pavement consisting of two panels joined by a common border. Surround: white. Border: *B*11.

Panel (*a*). Field: *Y*1, the interlacing lines filled partly by *B*2 and partly by *B*1. In the medallions from south to north: (i) inscription:

κῆ(=καί) λιπῶν(=λοιπῶν) | ἀδελφῶν | Πελαγίου κ(αί) | Θωμᾶ

... and the other brothers, Pelagius and Thoma;¹

(ii) stork, with stylized plants filling the space. In the spandrels birds and stylized plants.

Panel (*b*). South of (*a*) and separated from it by a *B*9 border. Field: octagonal panels with squares on the eight sides and rhombs between the squares. In the octagons, from south to north: panther (?) devouring a gazelle; birds among fantastic vegetation; lion devouring bull. In the squares geometrical interlacings of 'rain-bow' lines, among which note *I*3, *I*5, *I*13. The rhombs are decorated in the *I*6 type.²

(3) Inside the basilica on its north-western side. Fragment of pavement. Surround: white with black crosslets. Border: *B*12. Field: vine-trellis.

(4) In the apses of the basilica. Coarse white pavement.

(5) North-east of the basilica, west of the baptistery. Tabula ansata with inscription:

+Ἐπὶ Πς . . . [τοῦ ὁσιωτάτου(ου) ἐπισ] | κόπου ἐγένετο τὸ πᾶν ἔργον ψη | φώσεως ἐπ . . .

Under *P*. . . . the most pious bishop the whole mosaic was completed. . . .

Below the inscription: Border: *B*9-*A*1. Field: fragments of vine-trellis.

(6) In front of the baptistery to the east.

(*a*) Border: *B*1. Field: fragmentary circular medallions decorated with animals and birds, destroyed by iconoclasts and coarsely patched up.

(*b*) Intercolumnar space. Border: *A*2. Field: *Y*4 (type) with diamonds in the centre of each circle.

(7) North of the basilica, north-west of the baptistery. Fragment of a mosaic pavement. Surround: white. Border: *A*22. Field: diagonal rows of larger and smaller squares. Other squares, placed on the larger at an angle of 90°, filled by cubes seen in perspective,³ *I*4 and *G*3. The smaller squares are filled with counterchanging patterns. On borders, chevrons.

(8) Between the basilica and the baptistery. Tabula ansata inscribed

. . . [Ι]ωάννου[υ] . . . | ἐκ σοὶ ἐγένετο κ(αί) ψήφω(σις)

. . . John . . . the mosaic was made. . . .

¹ PP. Vincent-Abel suggest that this was a fragment of a longer inscription.

² For this type of decoration cf. Crowfoot, Pl. XIII, dated A.D. 526 and A.D. 464.

³ Cf. Crowfoot, Pl. X, dated A.D. 533.

Technique: (2) (*b*) Opus vermiculatum for the finer parts; generally opus tessellatum. Green and blue cubes occur in (3). The difference between (2) (*a*) and (*b*) is marked also in the foundations: in the former case a thick layer of soft mortar, in the latter a thin layer of hard cement.

Dating: Vincent and Abel date (2) (*b*), (3), (7) as belonging to a Roman villa c. A.D. 200; (2) (*a*) as being the pavement of a Christian basilica of the third-fourth century, the makers of which utilized the earlier pavement of the villa. (5), (6) belong to the Church of the Baptistery, fifth-sixth centuries, (1) to a later church, (4) to the Crusaders' basilica.

Bibl.: Vincent-Abel, *Emmaüs*, Paris, 1932. Earlier notices: Guillemot in *Missions Catholiques*, 3 March 1882; Clermont-Ganneau in *QSt.*, 1884, p. 190; *id.* in *AR*, I. 484 f.; Germer-Durand in *RB*, 1894, p. 254; *SWP*, III. 64; Meistermann, *Deux questions d'archéologie*, Jerusalem, 1902, p. 66 (plan); Benzinger in *ZDPV*, 1902, pp. 195 ff.; Vincent in *RB*, 1903, pp. 583 ff. (plan); Jacoby, 28; Horning, p. 134; Vincent in *RB*, 1926, pp. 119 ff.

347. JERICHO (Supplement to No. 98). Pl. XVII, 2-3

In Russian church.

(1) Pavement 2.90×2.80 m. divided into two panels. Surround: white. Border: *B*2, 17 cm. broad, in blue, orange (or red), and white. Field: panel (*a*) 82 cm. broad: inscription (see No. 98); (*b*) 189 cm. broad, separated from (*a*) by *A*1. Decoration in black, red, and orange; see Plate. This panel has been patched up in two places with coarse white tesserae; the repairs bear in the north-east corner an inscription in Latin (?) characters which could not be deciphered. In the south-east corner a cross has been made by the repairers.¹

(2) 1 m. east of (1). Pavement 1.18×1.50 m. Surround: white, in north end, patch of red and black crosses. Border: *A*4-*A*2. Field: *H*7 with sprigs *F*3r arranged crosswise in centre. 49 tesserae to 10 cm. sq.

347 A. JERUSALEM. CHURCH OF THE HOLY SEPULCHRE (Addendum to No. 105)

(2) Chapel of the Apparition: Patterned mosaic pavement, now destroyed.

(3) Gallery of rotunda: Traces of white pavement.

347 B. JERUSALEM. JULIAN'S WAY

Behind Y.M.C.A. building. Two chambers (bath or press) paved with white mosaic. One chamber paved with white tesserae decorated with *F*6 in quincunx formation. Foundations: rubble and earth, layer of big rubble stones, followed by 10 cm. of smaller stones. Then 8 cm. grey lime and 3 cm. fine lime, in which the tesserae were set.

347 C. JERUSALEM. MOUNT ZION (Addendum to No. 123)

(4) In church: area of c. 70 cm. sq. paved with diagonal lines enclosing diamonds. Colours: black, red, and white. Tesserae 4×1.5 cm. Probably medieval.

¹ It is possible that the coarser of the two varieties of flowers appearing in this pavement is due to some earlier repair.

MOSAIC PAVEMENTS IN PALESTINE

347 D. JERUSALEM. MOUNT ZION

Found 1930. Now in the Flagellatio Monastery, Jerusalem.
Sixteen fragments showing border *B 2* in *A 2*, *B 6* and partridge.

347 E. JERUSALEM. MUSRARA QUARTER. (Cf. No. 133)

P. 172, last line, and p. 173, line 6: *B 9* to read *B 1+9*.

347 F. EL KHIRBA. III. M. f.

Mosaic fragments and tesserae on the top of the hill.

347 G. KH. ABŪ HAJJĀJ. XXIII. D. y.

Scattered tesserae.

348. KH. 'ASIDA. XXI. L. v.

See pp. 17-19.

349. KH. BEIT SAMA. XI. K. m.

Mosaic pavement of white cubes seen 3 m. below surface in the middle of a section of the well-mouth. Possibly floor of basin connected with the well. Loose tesserae also found.

349 A. KH. BEIT SKARIA. XVII. L. u.

On top of hill, near Russian hospice. Pavement representing a tree with a gazelle on each side (perhaps identical with nos. 26 and 67).

Bibl.: Loukianoff in *Bull. d'Inst. d'Égypte*, 1931/2, p. 74.

349 B. KH. KAFR ISTUNA. XV. N. q.

White tesserae.

350. KH. EL KERAK. v. K. i.

Fragment of white mosaic pavement on the eastern side of the site, measuring 1.30 × 0.50 m. 18 cubes to 10 cm. sq.

351. KH. EL MINA. XI. L. n.

White and grey tesserae.

352. KH. EL QUTSHĀN (SHA'ARTA). XXIII. D. y.

Floor of stable. Simple pattern in white, black, and red.

352 A. KH. ES SANABRA. XXI. J. v.

Rock cut square 30 m. west of site, with white tesserae, 3 cm. sq. large.

353. KH. SUWAIJIRA. III. L. e. (Supplement to No. 243)

Fragment of white mosaic pavement in the north-west corner of the site, measuring 1.25 × 0.55 m. c. 18 cubes to 10 cm. sq.

M. AVI-YONAH

353 A. KH. TALL WA ĪRJA'. XVII. K. S.

White tesserae.

354. KH. ET TĪRA. XVII. M. S.

(1) Pavement of church.

(2) East of the apsis. Hall 6 m. square, paved with round medallions, square panels and other geometric figures. The round medallions contained birds (tail and legs of a cock preserved) destroyed by iconoclasts and replaced by a coarse white mosaic.

Bibl.: Lagrange in *RB*, 1892, p. 452 f.

355. EL MUHARRAKA. XX. F. X.

(1) Fragment of patterned mosaic (Pl. XVIII, 3). Border: interlacing circles and *B*₃. Field: interlacing circles.

(2) Series of five fragmentary pavements 9.35 m. long. The first three are patterned, showing a border *B*₂ and various fragments of very badly preserved geometric patterns. Average 12.5-40 tesserae to 10 cm. sq.

355 A. NĀBLUS. JOSEPH'S TOMB

Tessellated pavement west of the monument.

Bibl.: *SWP*, II, 179.

355 B. QALANDIA. XVII. M. S.

White pavement of Byzantine bath.

Bibl.: Baramki in the *Quarterly of the Department of Antiquities*, II. pp. 105 ff.

356. QAL 'AT RAS EL 'EIN. XIII. J. P.

Mosaic pavements found in the vicinity.

Bibl.: Nestle in *ZDPV*, 1911, p. 95.

357. RAQIBAT EL WAZZA. XXIII. D. Y.

Fragment of mosaic visible shows a border, *B*₁₂, accompanied on both sides by S-shapes. Colours: white, red, and yellow, the S-shapes grey (one blue). Average 118 cubes to 10 cm. sq.

358. SUFIN. XI. J. O.

On the road from Qalqiliya, fragment of white pavement measuring 3 × 1.80 m. c. 16 cubes in 10 cm. sq.

359. SUHMĀTĀ. IV. M. E. (cf. No. 307)

See pp. 93 ff.

360. TALL ABŪ HAWA. XIX. D. W.

Patterned floor. Border: *B*₂. Field: birds and animals in scroll border.

MOSAIC PAVEMENTS IN PALESTINE

361. TALL EL GHUNEIMA. XI. L. n.

On north base of the site, fragment of white pavement; uncovered part measures 65 × 30 cm. c. 15 cubes to 10 cm. sq.

362. TALL EL MESHĀSH. XXV. J. a.

Mosaics.

Bibl.: Albright in *BASOR*, No. 15, p. 6.

ABBREVIATIONS

AASOR = Annual of the American Schools of Oriental Research; *AAnz.* = Archäologischer Anzeiger, Beiblatt zum Jahrbuch des Deutschen Archäologischen Instituts; *AE* = Ancient Egypt; *AJA* = American Journal of Archaeology; *AR* = Ch. Clermont-Ganneau, Archaeological Researches in Palestine in the years 1873-4; *BASOR* = Bulletin of the American Schools of Oriental Research; *Baumstark* = A. Baumstark, 'Palæstinensia' in *RQ*, 1906, pp. 123 ff.; *BBSAŷ* = Bulletin of the British School of Archaeology in Jerusalem; *Bliss-Dickie* = F. J. Bliss, Excavations at Jerusalem, 1894-7, ill. by A. C. Dickie, London, 1898; *Cabrol-Leclercq* = Dictionnaire d'archéologie chrétienne et de liturgie, Paris, 1907, by F. Cabrol and H. Leclercq; *CAIL* = Comptes-rendus de l'Académie des Inscriptions et des Belles-Lettres, Paris; *Crowfoot* = J. W. Crowfoot, Churches at Jerash, London, 1930; *Dussaud, Monuments* = R. Dussaud, Les monuments palestiniens et judaïques, Musée du Louvre, Paris, 1912; *EO* = Échos d'Orient; *Gauckler* = P. Gauckler, 'Musivum opus' in Daremberg-Saglio, Dictionnaire des antiquités, pp. 2088 ff.; *Guérin* = Victor Guérin, Description de la Palestine, Paris, 1868-80 (Judée I-III, Samarie I-II, Galilée I-II); *HL* = Das heilige Land; *Horning* = Robert Horning, 'Verzeichnis von Mosaiken aus Mesopotamien, Syrien, Palästina und dem Sinai' in *ZDPV*, 1909, pp. 113 ff.; *Inventaire* = Inventaire des mosaïques de la Gaule et de l'Afrique, Vols. I-III, Paris, 1909-15; *Jac., Jacoby* = Adolf Jacoby, Das geographische Mosaik von Madaba, Leipzig, 1905; *JBL* = Journal of Biblical Literature; *JPOS* = Journal of the Palestine Oriental Society; *Kondakov* = Kondakov, Archeologicheskoye Putechestvie po Syrui i Palestinye, St. Petersburg, 1904; *Loukianoff* = Elisabeth Loukianoff, 'Le musée du Couvent russe du Mont des Oliviers à Jérusalem' in Bulletin de l'Institut d'Égypte, t. XIII, 1930-1, pp. 97 ff.; *Mader, Altchr. Basiliken* = A. E. Mader, Altchristliche Basiliken und Lokaltraditionen in Südjudäa, Paderborn, 1918; *MDOG* = Mitteilungen der Deutschen Orient-Gesellschaft; *Milet* = Milet, Ergebnisse der Ausgrabungen und Untersuchungen seit dem Jahre 1899, hrsg. von Theodor Wiegand; *MJ* = The Museum Journal; *Mons. Piot* = Monuments Piot, Paris; *MuNDPV* = Mitteilungen und Nachrichten des Deutschen Palästina-Vereins; *NB* = Nuovo bollettino d'archeologia cristiana; *Qōbeš* = קובץ החברה העברית לחקר ארץ-ישראל ועמלקותיה (Proceedings of the Jewish Palestine Exploration Society); *QSt.* = Quarterly Statement of the Palestine Exploration Fund; *OChr* = Oriens Christianus; *Pŷb* = Palästina-Jahrbuch; *RA* = Revue archéologique; *RAO* = Ch. Clermont-Ganneau, Recueil d'archéologie orientale, Vols. I-VIII; *RB* = Revue biblique internationale; *REŷ* = Revue des études juives; *RQ* = Römische Quartalschrift; *SBerAWW* = Sitzungsberichte der Akademie der Wissenschaften, Wien; *Speltz* = A. Speltz, L'Ornement polychrome, I, Leipzig, 1915; *SWP* = The Survey of Western Palestine, London, 1881-3, Vols. I-III; *Thomsen* = P. Thomsen, 'Die lateinischen und griechischen Inschriften der Stadt Jerusalem und ihrer nächsten Umgebung' in *ZDPV*, 1920, pp. 138 ff., 1921, pp. 1 ff.; *Villefosse, Notice* = Héron de Villefosse, Notice sur les monuments provenant de la Palestine et conservés au Musée du Louvre, Paris, 1876; *Vincent-Abel* = L. H. Vincent et F. M. Abel, Jérusalem nouvelle, Paris, 1912-22, Vols. I-IV, Pls.; *Yedi'ot* = ידיעות המכון לטריי היהדות (Bulletin of the Institute of Jewish Studies, Hebrew University, Jerusalem); *ZDPV* = Zeitschrift des Deutschen Palästina-Vereins.

M. AVI-YONAH

KEY TO PATTERNS

References are to the heavy-faced numbers in the text.

- A 1*: 14, 84, 98, 108, 113, 114, 124, 125, 132, 146, 151, 157, 250, 271, 301, 312, 329, 335 A and B, 345, 346, 347.
A 2: 14, 23, 25, 53, 55, 79, 104, 107, 108, 113, 117, 119, 125, 126, 133, 141, 143, 146, 151, 152, 157, 158, 164, 225, 250, 266, 271, 301, 302, 312, 321, 329, 335, 344, 345, 346, 347, 347 D.
A 3: 14, 250, 329.
A 4: 271, 302, 329, 335, 345, 347.
A 5: 113, 117, 146.
A 6: 14, 20, 23, 124, 250.
A 7: 107, 110, 129, 141, 157, 266, 335 B.
A 8: 133.
A 9: 114, 312.
A 10: 133.
A 11: 84, 108, 121, 153.
A 12: 69, 70, 114, 125, 151.
A 13: 158.
A 14: 152.
A 15: 53, 104, 149.
A 16: 133.
A 17: 125.
A 18: 108.
A 19: 15, 53, 306, 344.
A 20: 133.
A 21: 104.
A 22: 346.
B 1: 24, 335, 346.
B 2: 15, 20, 22, 23, 62, 67, 85, 86, 104, 106, 113, 118, 123, 125, 126, 133, 151, 225, 250, 266, 301, 302, 329, 335 B, 344, 346, 347, 347 D, 355, 359, 360.
B 3: 69, 109, 113, 117, 119, 129, 132, 157, 329, 335, 355.
B 4: 14, 106, 108, 124.
B 5: 348.
B 6: 118, 146, 347 D.
B 7: 69, 106, 108, 118, 151, 157, 250, 301, 311, 335, 344.
B 8: 23, 69, 104, 118, 132, 151, 250, 301, 344.
B 9: 11, 24, 69, 250, 312, 344, 346.
B 10: 206.
B 11: 346.
B 12: 13, 15, 20, 23, 24, 151, 309, 346, 357, 359.
B 13: 23.
B 14: 24, 104, 250.
B 15: 125.
B 16: 52.
B 17: 157.
B 1+9: 23, 133.
C 1: 113.
C 2: 11, 108, 250.
C 3: 158.
C 4: 250.
C 5: 157.
C 6-7: 250.
D, E: Types only given.
F 1: 108, 335 A, 359.
F 2: 113.
F 3: 13, 14, 22, 108, 117, 118, 123, 133, 157, 301.
F 4: 141.
F 5: 125.
F 6: 107, 133, 149, 301, 347 B.
F 7: 117, 142.
F 8: 141.
F 9: 133.
F 10: 15.
F 11: 141.
F 12: 150.
F 13: 22.
F 14: 15.
F 15: 63, 250.
F 16: 52.
F 17: 157, 206.
F 18: 102.
F 19: 70, 301.
F 20: 114.
F 21: 108, 110.
F 22: 107, 157.
F 23: 23, 118, 125, 151, 157.
F 24: 141.
F 25: 125.
F 26: 312.
F 27: 141.
F 28: 69, 157.
F 29: 113.
F 30: 158.

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<i>F</i> 31: 104, 108, 344, 347.	<i>I</i> 1: 152.
<i>F</i> 32: 141.	<i>I</i> 2: 24.
<i>F</i> 33: 129.	<i>I</i> 3: 24, 346.
<i>F</i> 34: 107.	<i>I</i> 4: 24, 108, 126, 170, 302, 311, 326, 335 B, 346, 359.
<i>G</i> 1: 155, 271.	<i>I</i> 5: 24, 346.
<i>G</i> 2: 110.	<i>I</i> 6: 24, 118, 250, 346.
<i>G</i> 3: 124, 346.	<i>I</i> 7: 126.
<i>H</i> 1: 62, 78, 106, 109, 113, 114, 115, 117, 119, 124, 126, 146, 150, 158, 161, 164, 250, 321, 335 A and B, 344.	<i>I</i> 8: 106, 118, 302, 335.
<i>H</i> 2: 14, 52.	<i>I</i> 9: 71, 172.
<i>H</i> 3: 23, 55, 79, 108, 126, 173, 230, 271, 301, 326, 335 B, 344.	<i>I</i> 9 a: 302.
<i>H</i> 4: 85, 126, 338, 346.	<i>I</i> 10: 23, 118, 250.
<i>H</i> 5: 23, 69, 106, 302, 335, 359.	<i>I</i> 11-13: 23, 346.
<i>H</i> 6: 212.	<i>I</i> 14: 123, 335, 337.
<i>H</i> 7: 23, 104, 107, 108, 113, 125, 141, 151, 157, 158, 301, 344, 346, 347.	<i>J</i> 1: 11, 14, 20, 23, 53, 57, 113, 118, 133, 151, 157, 311, 346.
<i>H</i> 8: 121, 157.	<i>J</i> 2: 117, 133, 151, 250.
<i>H</i> 9: 121.	<i>J</i> 3: 14, 63, 107, 113, 115, 312, 344.
	<i>J</i> 4: 113, 117, 126, 155, 346.
	<i>J</i> 5: 113, 125, 129, 206, 225, 326, 335, 359.
	<i>J</i> 6: 25, 250, 301.

MOSAIC PAVEMENTS IN PALESTINE (A SUMMARY)

In arranging the tables of patterns (II. 138-41) our guiding idea has been to provide a figured index of patterns rather than illustrations which would give a correct idea of the pavements; this is the work of a corpus. A reference to the key of patterns (p. 58 f.) will guide the reader to the bibliographical references, one of which at least is sure to provide him with a drawing of the pavement itself.

The tables of patterns are arranged as follows: *A*, rectilinear borders; *B*, curvilinear borders; *C*, circles; *D*, diamonds; *E*, lozenges (of which only two examples were given); *F*, sprigs; *H*, rectilinear field decoration; *I*, pieces of ornament; *J*, curvilinear field decoration.

In the bibliographical references even short mentions have been included; references in reviews and periodicals of a non-scientific character have been as a rule excluded unless containing material which could not be found elsewhere.

1. Our list with the Supplement includes 588 pavements or traces of pavements in 388 buildings. For the sake of completeness much material of little or no archaeological value has been included. The existence of tesserae in a place may, however, indicate the existence of a pavement. At 'Ein Dūk and Deir Daqla, Guérin saw tesserae in 1868; pavements were found there in 1918.

2. SOURCES. The main bibliographical source up to 1909 is the 'Verzeichnis von Mosaiken aus Mesopotamien, Syrien und Palästina', published by Robert Horning in the *ZDPV*, 1909, pp. 113 ff.¹ Only complete articles dealing with mosaics are listed by Horning, stray remarks in articles or books dealing with other subjects only occasionally. His list has therefore been supplemented from several sources: (1) Guérin, *Description de la Palestine*; (2) the *Survey of Western Palestine*; (3) a considerable number of descriptions of travels, especially the reports on the annual trips of the American, French, and German Archaeological Schools.

The main periodicals and books dealing with Palestine archaeology have also been consulted. Ample use has been made of Professor Peter Thomsen's *Palästinaliteratur* and the 'Bibliography of Excavations in Palestine' which appeared in Volume I of this *Quarterly*.

Special mention should be made of Dr. Mader's *Altchristliche Basiliken und Lokaltraditionen in Südjudaä* (Paderborn, 1918) and the work of PP. Vincent and Abel on *Jérusalem nouvelle* (Paris, 1912-22).²

The unpublished material is taken from the files of the Records Office of the Department of Antiquities. I have to thank Professor Dr. A. Alt, Dr. I. Ben-Dor, Dr. F. S. Bodenheimer, J. W. Crowfoot, Esq., A. St. B. Harrison, Esq., Professor Sir Flinders Petrie, Dr. A. Schneider, Dr. M. Schwabe, L. H. Vincent, O.P., for information supplied, orally or by letter.

In some cases excavations on a small scale could be undertaken; in others the existence of the pavement is noted with the hope of attracting the attention of a future excavator.

¹ For the ancient literary sources I have to refer the reader to Horning, pp. 146 ff. His list has been only occasionally supplemented.

² For short lists or notes on mosaics in Palestine in general see A. Jacoby, *Das geographische Mosaik von Madaba* (Leipzig, 1904); A. Baumstark, 'Palästinensia' in *RQ*, 1906, p. 140; P. Thomsen, *Kompendum der palästinischen Altertumskunde*, 1913, p. 66 f.

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3. CLASSIFICATION OF THE MATERIAL. In attempting to draw any conclusions from the material here collected we must first discard all items listed for registration purposes only. We begin therefore by writing off eighty-six pavements of which nothing is known beyond the fact of their existence. Of these twelve are reported as belonging to churches or chapels, three as belonging to presses, and one to a reservoir. Twenty are said to have been coloured or patterned.

Next, all cases in which tesserae only were noticed should be put aside. These are 105, including seven churches and one Roman villa. Coloured tesserae were observed in seventeen cases, four of them in churches, once round the mouth of a well.

4. WHITE PAVEMENTS. White pavements (117 in all) are among the earliest¹ and the latest² examples of mosaic art in Palestine. White tesserae were also frequently used to patch up old pavements³ or construct new ones over the remains of those of a more skilful age.⁴

The number of tesserae in white pavements varies from 2½ to 42 cubes to a 10 cm. sq. The pavements can be divided into two groups: the coarser pavements have most commonly 5 (or 3, 4, 4½, 6) cubes to 10 cm. sq.; the finer pavements have 15 to 30 cubes. The one pavement having 42 cubes⁵ is exceptional. It seems that the first group represents the pavements of the common utilitarian kind, while the second belongs to the plain pavements in houses, &c. To the first group belong the pavements in presses,⁶ borders round the mouths of wells or cisterns,⁷ baths,⁸ reservoirs,⁹ water-channels.¹⁰ Apart from these uses, mostly connected with the keeping of liquids, we have another group of white pavements as floors of rooms, mostly rooms of lesser importance. They were often found together with coloured or patterned floors in the main chambers. For example, we find white pavements in aisles of basilicas,¹¹ in sacristies,¹² chapels,¹³ synagogues of a primitive type,¹⁴ over tombs;¹⁵ or, in lay use, in smaller rooms,¹⁶ entrance halls,¹⁷ corridors,¹⁸ courtyards,¹⁹ terraces,²⁰ and vaults.²¹

5. PATTERNED PAVEMENTS. The remaining 280 pavements are the material from which we have to judge mosaic art as practised in Palestine.

The following three observations result from a preliminary survey of the material:

(1) mosaic pavements of a determinable kind are predominantly ecclesiastic in character; (2) the majority of pavements belong to the fifth and sixth centuries A.D.;²²

¹ 9, 24, 140 (?), 284 f. Reference here and in all subsequent cases is to the numbers in heavy-faced type in the text.

² The 'Arab' stratum in 144 and 346 (4). The Crusaders' churches, 108 (1), 295, 303, 333, 346.

³ See paragraph 24.

⁴ 23 (7a), 108.

⁵ 30.

⁶ 6, 28, 30, 65, 76, 77, 90, 101, 160, 165, 169, 211, 226, 236, 238, 268, 334 A. For examples, cf. the references to No. 76.

⁷ 37, 56, 95, 213, 235, 274.

⁸ 79, 82, 174, 283, 355 B.

⁹ 28, 50, 272, 310, 323, 349.

¹⁰ 138.

¹¹ 286.

¹² 24.

¹³ 48, 58.

¹⁴ 248.

¹⁵ 35.

¹⁶ 115, 125, 285, 301.

¹⁷ 141.

¹⁸ 9, 125, 150.

¹⁹ 15, 70, 115, 172, 271.

²⁰ 55, 60.

²¹ 172.

²² This fact puts Palestine in sharp contrast with Africa and Gaul, the provinces which contain most of the known mosaics. The explanation is obvious: the frequency of mosaics is an index of prosperity and tranquillity. In the second and third centuries Palestine was suffering from civil war and its consequences, while Africa and Gaul were, relatively, well off. The Byzantine period was for the West the time of the barbarian invasions, while in Palestine it vies with the Persian as the most prosperous in the history of the country.

(3) in this period mosaic art is decaying; there are periods of recovery (e.g. the second half of the sixth century), but on the whole the earlier pavements are the better.¹

We may class all the mosaics into two groups: lay and ecclesiastic (the second group being subdivided into Christian and Jewish monuments). All pavements have the geometric decoration in common, but differ in the more complex and distinctive figure decoration and, of course, in the inscriptions.

6. PAGAN AND LAY BUILDINGS. Few pavements, but some of the highest value (e.g. the Roman villas of Beit Jibrin and 'Imwās) belong to this group. No. 118 is possibly a Roman pavement adapted for ecclesiastical purposes, as was No. 346. Of the inscribed pavements only one can be classed with certainty as belonging to a private house or a bath.² The mansion at Beisān³ has been regarded by the excavators as an episcopal residence, and hence is half ecclesiastic. Of other lay buildings we have a basilica (not a church),⁴ several baths,⁵ one of them Roman,⁶ private mansions,⁷ and occasionally a well-mouth surrounded by a patterned pavement.⁸ It appears that, like the ancient Athenians, devout Palestinians preferred to contrast the splendour of their temples with the simplicity of their private dwellings.

7. CHURCHES, CHAPELS, AND MONASTERIES. 165 out of 280 decorated pavements belong certainly to ecclesiastical buildings (including Christian tombs). Apart from various other indications the sacred character of a building can be proved also on the internal evidence of the decoration, as certain types of decoration were apparently in special favour with the Christian community. They are characterized first of all by the absence of all pagan elements, except certain specific types, e.g. Orpheus.⁹

The commonest decoration is the *vine-trellis issuing from an amphora* and forming circular medallions.¹⁰ The amphora is usually of the round-necked type, the type with a sunken neck being exceptional.¹¹ It is commonly flanked by two peacocks facing each other in an 'heraldic' pose,¹² occasionally by other animals in the same position.¹³ The medallions contain animals and birds, often also arranged in pairs facing each other.¹⁴ Animals facing each other are an old oriental motif: see also the Olbia pebble mosaic (first century B.C.) *AAuz.*, 1904, pp. 104. As to their alleged symbolic meaning it should be noted that peacocks are not symbolic in origin, but tend to become so (they figure on pagan and Jewish pavements, see *AAuz.*, 1901, p. 70, and the Naron synagogue (p. 64, n. 2)). The stags occur also on pagan mosaics (Como, *AAuz.*, 1913, col. 133), but later they are certainly symbolic, e.g. the Salona mosaic with the appropriate verset (Cabrol-Leclercq, Vol. IV, 1, col. 106). If the total number of vertical rows of medallions is odd (as is usual), the central row is filled with various objects such as baskets with fruits,¹⁵ vases,¹⁶ or bird-cages.¹⁷

The *vine-trellis* occurs also in other forms¹⁸ as well as *vintage scenes*.¹⁹ There appear

¹ Cf. Gauckler, p. 2122 f.

² 146.

³ 15.

⁴ 286.

⁵ 79, 146?, 165.

⁶ 79.

⁷ 15, 126?, 141, 146, 287, 291?

⁸ 102, 141 (6), 277.

⁹ 133.

¹⁰ 20 (4), 23 (8), 51, 125 (7), 132, 214, 306, 326, 343, 344, 348, 359.

¹¹ 306, 348.

¹² 20, 23, 132, 250, 306. Cf. 71, 344.

¹³ Stags 23 (8), lions (?), 348.

¹⁴ 23, 306, 348.

¹⁵ 132, 306, 343. For the role played by the basket in decoration see B. W. Bacon in *AASOR*, 1923-4, pp. 1 ff. Cf. the Aquileia mosaic *ZNT*, 1921, p. 250, and *AAuz.*, 1912, col. 559; *ibid.* 1913, col. 133.

¹⁶ 132, 306.

¹⁷ 132, 306, 348.

¹⁸ 113 (5), 301, 306, 344, 346 twice.

¹⁹ 20 (4).

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also two *stags* flanking a tree;¹ further representations of a *lamb*² and of *fishes*.³ A *peacock* in front view with the tail spread out occurs once.⁴ *Sandals* appear to have been the emblems of pilgrimage in this or from this to the other world.⁵

Representations of *human beings* are rare, partly because figures of saints were not placed on the soil where they could be trodden upon,⁶ and partly because the fury of the iconoclast would probably be more evoked by this representation than by any other.

The *cross* (apart from cross-shaped ornaments⁷) appears very rarely in mosaic pavements, if compared with other kinds of monuments.⁸ It is found almost exclusively in places not likely to be stepped upon, or approached only barefooted, or on which only the priest during the sacred functions could tread.⁹ Thus it is found in front of or behind the altar,¹⁰ covering tombs,¹¹ in basins¹² or small apses.¹³ The form of the cross is usually Greek. A jewelled cross appears once.¹⁴ The four arms occasionally enclose four crosslets,¹⁵ or the letters IC XC and AΩ.¹⁶

The irregular use of the cross on the Nazareth pavement must have been one of the occasions which provoked the ire of the Councils and the Emperor.¹⁷

It should be noted that the decoration of churches is always carefully made to fit the architectural disposition of the building.¹⁸

8. SYNAGOGUES.¹⁹ As no mosaic pavements were found in the Galilean synagogues excavated in 1905, it has been denied that synagogues were paved with mosaics at all.²⁰ When the first Hebrew mosaic inscription appeared it was supposed to have belonged to a church erected by a Jewish convert.²¹ Later discoveries have disproved both theories. Figured pavements began to be used by Jews in the early fourth century (Epstein in *Tarbis*, III, 1, pp. 15 ff.).

¹ 67 (of doubtful authenticity), 301. Cf. the lion with a tree in 86, and the Madaba mosaic RB, 1897, p. 652. ² 118, 158, 306. ³ 13, 57 (1), 103, 106, 118, 301, 306, 344.

⁴ 312. ⁵ 125, 164, 335.

⁶ It is therefore doubtful whether the head on the border of 306 has the significance attached to it. The nimbed figures in 133 and the nimbed bird in 250 are placed in exceptional positions, which are explained in the paragraph dealing with the cross.

⁷ One ought to avoid seeing in every cruciform arrangement of sprigs, or in diamonds (see p. 138 f.) the sign of the cross. Such cross-wise arrangements occur, e.g. in Sicilian Greek mosaics (Speltz, Pl. 26), in the Neptune mosaic (La Chebba, *Inventaire*, II. 86), in mosaics representing Narcissus and Diana (*Inventaire*, II. 18, Henchir-Thinna), the Marriage of Admetus (Nîmes, *ibid.* I. 329; Gauckler, p. 2111), in the Roman mosaics at Vienne (*Inventaire*, I. 164), in the Roman baths at Miletus (*Milet*, I. 7, Pl. VIII).

⁸ 110, 114, 133, 237, 271, 326. ⁹ Cf. Gauckler, p. 2124. ¹⁰ 326, 344. ¹¹ 237.

¹² 110. ¹³ 114, 133. ¹⁴ 326. ¹⁵ 114, 271. ¹⁶ 110.

¹⁷ Gauckler, p. 2124. The use of the cross in pavements was prohibited by Codex, I, tit. VIII (Theodosius and Valentinianus, 427 A.D.).

¹⁸ Crowfoot, p. 40. Contrary to the Jerash experience, paved chancels are found in Palestine, e.g. 250, 301, 326.

¹⁹ For a general note on synagogue pavements see E. L. Sukenik, *The Ancient Synagogue of Beth Alpha*, Jerusalem, 1932, and his shorter note 'Jewish mosaics and mosaic workers' in *Gazith*, Vol. I, Nos. 3-4; Krauss in *REJ*, 1930, pp. 385-413. The synagogues on our list are 22, 69, 85, 86, 167, 248, 296, 345.

²⁰ Krauss, *Die galiläischen Synagogenruinen*, p. 13, n. 2. The author has retracted this view, *REJ*, 1930, p. 385, n. 1. ²¹ Cf. the note to No. 167.

The synagogues have certain elements in common with non-Jewish buildings¹ and naturally offer parallels with other synagogue decoration in the Roman Empire.² There seems to have been, however, a definite decorative cycle associated with synagogue pavements which has been followed even by the rustics of Beit Alpha. It consists of (a) the torah shrine flanked by seven-branched candlesticks and other religious emblems,³ (b) a Zodiac, (c) a representation from Biblical history, the Sacrifice of Abraham⁴ or Daniel in the Lions' Den.⁵ We find besides the characteristic use of two lions⁶ or a lion and a bull⁷ facing each other and flanking an inscription. There seems to have been no aversion at a certain time to the representation of Biblical and other subjects on the floors. For later iconoclastic movements see paragraph 26 below.

9. SUBJECTS. There are no subjects found in Palestine which cannot be matched from elsewhere in the Roman Empire.

Mythological themes were replaced in Christian times by genre subjects and hence are represented only by the Orpheus mosaic, showing Orpheus, Pan, and a Centaur.⁸

Biblical subjects are found in the synagogues only (see above). Of the *genre subjects*, in great favour with the Africans, only a few have been found in Palestine: the Beit Jibrin hunt, the hunters in the Orpheus pavement, and the archer at Beit Alpha. There is only one vintage scene⁹ enlivened with various other figures, and one landscape.¹⁰

Calendar subjects. We find the Zodiac twice,¹¹ the months once,¹² both in a radiate arrangement with the sun and moon in the centre, and, in the case of the Zodiac panels, with the Seasons in the corners. The Seasons also appear by themselves,¹³ arranged in medallions in a row. The four heads in the corners of the Orpheus mosaic may represent the winds.

Human figures are of two classes. The nobility of the Roman and Byzantine empires is represented by the hunter¹⁴ galloping on his steed in the pose of the Roman Emperor, and the two nimbed ladies¹⁵ in Byzantine Court dress. The common people, labourers,¹⁶ herdsmen,¹⁷ servants,¹⁸ including Orpheus,¹⁹ wear the short striped tunic with or—more commonly—without the mantle. Abraham²⁰ wears a long robe as worn till this day by the peasantry in Palestine.

The women of the people—in their best dresses—appear in the pictures of the Seasons and the representation of the sign of the Virgin in the Zodiac.²¹

Human busts (female) represent the Seasons:²² male busts occur thrice.²³

¹ Compare 22 and 69 with 20.

² See especially the Naron (Hammam-Lif) synagogue (*Inv.*, II, 507); Krauss, *Synagog. Altertümer*, pp. 346 ff.; Beyer und Lietzmann, *Die Jüdische Katakomben der Villa Torlonia in Rom*, 1932.

³ 22, 69.

⁴ 22. Cf. Gauckler, p. 2124, n. 11.

⁵ 69. Cf. Gauckler, p. 2124, n. 9; see also Wulff, *Altchristl. Kunst*, I. 316; Lantier in *Ann.*, 1931, c. 569. ⁶ 86. ⁷ 22. ⁸ 133. Cf. Blanchet, *La mosaïque*, Paris 1928, p. 84.

⁹ 20(1).

¹⁰ 344.

¹¹ 22, 69. Cf. Gauckler, p. 2123, n. 10.

¹² 20(1). Cf. Gauckler, p. 2123, n. 10. For the sun and moon see *ibid.*, n. 12.

¹³ 23(1).

¹⁴ 23(1).

¹⁵ 133.

¹⁶ 20, 22.

¹⁷ 23.

¹⁸ 22.

¹⁹ 133. The dress of Orpheus appears rather like a theatrical representation of the popular costume.

²⁰ 22. See also the various representation of the Zodiac as the Twins, the Balance, Aquarius.

²¹ 22, 69. Note the red shoes of the 'Virgin' at Beit Alfa and in the Orpheus mosaic (22 and 133), a part of the Court dress.

²² 22, 23, 69.

²³ 22(2)(i), 133, 306?

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10. ANIMALS. The animals, birds, and flowers belong to the favourite subjects. The cataloguing of the various living beings is made necessary by the partition of the field by various devices into medallions or panels which had to be filled with related single figures of an inoffensive character.

The following animals are represented on pavements in Palestine (the description following in almost every case that given in the sources):

Antelope (23/1), bat (?) (250), bear (23/1, 133, 335), boar (23/1), bull (22, 133, 342 c, 346), camel (20/4), cat (22, 344), dog (20/4, 117?), dog hunting an animal (23/1, 125/7, 306), dolphin (57/3), donkey (20/4, 22), elephant (23/1), fox (335 B), gazelle (51, 125/7, 306, 346, 349 A), giraffe? (20/4), goat (306), hare (23/1, 69, 306, 335 B), jackal (69), jaguar? (23/1), leopard (23/1, 133, 306?), lion (22, 23/1, 69, 86, 125/7, 133, 306, 346, 348?), panther (23/1, 133, 346), rat (133), sheep (lamb, ram) (22, 23/1, 69, 118, 133, 158, 306), stag (23/1, 23/8, 67?, 133, 301), tiger (306?), wolf (23/1). Cf. also 20/1, 51, 69, 106, 346, 360.

11. BIRDS. Birds appear also very commonly, perhaps even more commonly than animals.¹ They are often represented with a *bullae* round their neck² or (especially doves) with fluttering ribbons.³

The following birds are represented:

Cock (118, 306), cock and hen (132, 335 B, 344), crane (23/8), dove (15/5, 71, 117, 132, 133, 170, 250, 306), duck (23/1, 23/8, 69, 117, 118, 133, 344), eagle (23/1, 132, 133), (heraldic eagle 62/2, cf. 342 B), falcon (23/8, 133), flamingo (117, 306, 344, 348), goose (132, 344), guinea fowl (306), hawk (23/8), heron (344), ibis (117, 132, 133, 344), ostrich (132), owl? (250), partridge (23/8, 100, 130, 132, 133, 347 D), peacocks (see p. 62), pheasant (23/8, 69, 132), quail (23/8), stork (132, 344, 346), swallows (132), water birds (250, 344). Cf. also Nos. 20, 22, 23/1, 51, 69, 71, 103, 104, 117, 133, 250, 306, 312, 344, 346, 359, 360.

We find further the following living beings: fishes (see p. 63, n. 3), serpent (133, 170, 344), shell-fish (103), crab (22, 69), scorpion (22), crocodile? (133).

It will be seen from the above enumeration that the proportion of wild to domestic animals is 18 : 8, of wild to domestic birds 14 : 7. There is no special limitation to the fauna of Palestine, and only in two cases do animals characteristic of the Near East appear (camel,⁴ elephant⁵). Among the wild animals and birds, those commonly hunted naturally predominate.

12. PLANTS are usually more difficult to determine than animals. Characteristic are: the *acanthus scroll* in borders⁶ (the acanthus leaf occurs also supporting a vase⁷): the *vine-branch* (see above, p. 62). The *ivy scroll*, characteristic of Roman pavements, occurs twice.⁸

Plants, leaves, flowers, and fruits are used in order to fill the compartments of a geometrical network,⁹ its interstices or spandrels,¹⁰ often also in order to fill the space left clear by the main figures represented, a consequence of the *horror vacui* of late art.¹¹

¹ Cf. the catalogues in Nos. 20 or 117. There is no corresponding case for animals.

² 23 (8), 125 (7), 133.

³ 15 (5), 133, 250. On the significance of this type see Dalton in *Burlington Magazine*, 1919, pp. 3-10.

⁴ 20.

⁵ 23.

⁶ 71, 106, 113 (8), 133, 291, 302. For dated types of this scroll see Crowfoot, p. 45.

⁷ 132.

⁸ 346.

⁹ Flowers 15, 306, 348; fruit, 13, 117, 306, 348.

¹⁰ Flowers, 13, 22, 106; fruit, 13, 22; leaves 346.

¹¹ 15 (5), 22, 23, 104, 130, 133, 158.

Leaves especially are found covering in diaper pattern the whole field¹ or the centre of lozenge-shaped spaces.²

Of the fruits represented only a few have been defined: almonds (133), a lemon,³ pomegranates,⁴ a trunja.⁵ Grapes occur wherever the vine is represented, and also in a bunch.⁶ Fruits are frequently shown arranged in baskets.⁷

Of flowers we remark specially a rose with inscribed petals;⁸ the lotus flower arranged as a border is common (see Key to Patterns, B 9 and B 1+9); flowers with a cross, 344, 347. Finally, the so-called sprigs (type F) might be mentioned here; they are, however, so conventionalized as to be hardly recognizable as plants or parts of plants.

13. OTHER OBJECTS. We might note under this heading several types of vessels: the common amphora with a vine-trellis (see p. 62), vases,⁹ cups,¹⁰ bowls,¹¹ a chalice (?) or a fire-altar (?).¹² Among other objects we might note bird-cages (see p. 62, n. 17), baskets (cf. note 7), a candlestick or column,¹³ and the representations of buildings.¹⁴

14. THE GEOMETRIC DECORATION. The commoner types are shown on Vol. II, pp. 138-41. The frequency of each type is indicated in the Key to Patterns, p. 58 f.

On the whole we may divide the geometric ornament—apart from neutral types as A 1 or A 2—into two groups: one group can be traced back to Hellenic types of decoration (geometric, especially polygonal); the other group has its origin in Late Roman and Byzantine decoration, influenced by the Orient (especially Syria) and characterized by complicated interlacements (as H 5, I 2, 3, II, 12, 13, J 1, 2, 5), and tending to the 'endless' (or 'all-over') arabesque pattern¹⁵ of Saracenic art.

In the following list no complete documentation has, of course, been attempted. The principle has been to give the earliest available example, if possible, in mosaic, if not, in another medium, provided a connexion with mosaics in Palestine can be assumed. Preference has been given to examples in the eastern half of the Roman Empire:

A 3 (embattled lines) occur at Delos (second century B.C., Bulard in *Mons. Piot*, XIV, Pl. XIII), Pergamum (Roman, *Athen. Mitt.* 1907, Pl. XVII). (An old Assyrian motif, Speltz, Pl. 10.)

A 4-6 (step pattern) occurs at Delos (*Mons. Piot*, XIV, Fig. 66).

A 8 (chequer border) occurs on Argive Geometric vases (Pfuhl, *Malerei und Zeichnung der Griechen*, Vol. III, No. 64; Blanchet, *La mosaïque*, p. 98).

A 15, a common geometric ornament occurring on the Dipylon vases (Pfuhl, No. 1).

A 19 (fret with square panels) occurs in the Clazomenae sarcophagi (Kjellberg, in *Jahrbuch des Archaeol. Instituts*, 1905, pp. 188 ff., Pfuhl, 141). The fret in perspective occurs on Apulian hydriai (Pfuhl, 760) and the Delos and Pergamum mosaics; also in Sicilian Greek mosaics (Speltz, Pl. 26).

B 2-6, 12-13, J 1. The guilloche occurs on the Clazomenae sarcophagi, and on early Greek vases (Pfuhl, 87). According to Seaby (*Antiquity*, 1933, pp. 184-9) plaits (B 3-6) cannot be traced before A.D. 100.

B 7-8. Olynthus (fourth century B.C., Robinson in *AA*, 1932, Pls. III, IV, Figs.), Durazzo pebble mosaic (*Pergamon*, Vol. V, 1, pl. XVI), Delos and Pergamum (the Hellenistic mosaics, l.c.).

B 9. The lotus border occurs in the Shuhba mosaic (R. Dussaud, *Syrie antiq. et médiévale*, Pl. 59),

¹ 25, 250, 301.

² 346.

³ 117.

⁴ 117, 133, 348, 359.

⁵ 118, 133.

⁶ 22, 118.

⁷ 22, 132, 133, 250, 306.

⁸ 290.

⁹ 132, 250, 306.

¹⁰ 170.

¹¹ 14.

¹² 250.

¹³ 133.

¹⁴ 23, 130, 344.

¹⁵ Cf. the discussion of the Khān el Ahmar mosaics by Hankin in *QSt.*, 1929, pp. 98 ff.

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and in Africa (*Inventaire*, II. 261). Its development can be studied in the Gaulish and African mosaics of Vienne, Tabarka, and Timgad (*Inventaire*, I. 167, II. 940, III. 140).

B 12, an old Greek type found in the Clazomenae sarcophagi (l.c.) at Olympia and at Metapontum (Speltz, Pls. 19 and 22).

H 1. Roman hall (beginning or middle third century) at Miletus (*Milet*, Vol. I, fasc. 7, Pls. VI and VII).

H 3. Sidon mosaic (*Syria*, VII, Pl. II, dated first century A.D.) and at Pompeii.

H 5. Byzantine church (time of Justinian) at Miletus (*Milet*, I. 7, Pl. XXV) and the Madaba Mosaic (*RB*, 1897, p. 652), dated A.D. 608.

H 6. See No. 212.

I 3. Byzantine church, Miletus, and c. A.D. 500, at Ravenna (Petrie, *Decorative Patterns* U J.).

I 4 ('duplex' sign) Eleusis mosaic (Speltz, Pl. 26), Pergamum (Roman) mosaic (*Athen. Mitt.* 1907, Pl. XVI), Melos (third century A.D.) (Bosanquet in *JHS*, 1898, p. 67, Pl. I), Miletus (fourth century A.D. Roman bath) (*Milet*, I. 9, Pl. XL); it is very common in Gaul and Africa.

I 6. Sidon mosaic (*Syria*, VII, Pl. II).

I 13. Miletus basilica (l.c.).

I 14, the formalized Scythian shield (*pelta*) is very frequent in African and Gaulish mosaics; it occurs also at Melos (l.c.) and Miletus (l.c.). Cf. Blanchet, *Étude sur la décoration des édifices de la Gaule romaine*, p. 114 f., id., *La mosaïque*, p. 63 f., 98 (100–400 A.D.), and Speltz, Pl. 32.

Ƴ 3 (scales) occurs on Mycenaean pottery, and can be traced from Corinthian vases through *terra sigillata* (Oswald and Price, *Terra Sigillata*, Pls. X, 1, 9, XXVIII, 4, XXIX, 1) and African pavements (Gaulker, p. 2108).

Ƴ 4. Pergamum (Roman mosaic) (l.c.), Pompeii and the 'Villa of Horace' (first century A.D.). (Cf. *Memoirs of the American Academy*, Rome, 1932, Vol. X, Pl. 42.)

Ƴ 6. See note 2 to No. 25. Cf. also *AAnz.* 1914, col. 309 (Africa); *ibid.* 1911, col. 359 (Sophia).

The question of the dependence of the mosaic decoration on carpets has been much debated. The matter cannot be satisfactorily decided until we have much more and much better dated carpets than at present. That there are striking similarities it would be idle to deny. Cf. the Roman fourth-century carpet from Egypt (*Bull. Metrop. Museum of Art*, 1932, p. 158) with a border *A 19* and ornaments *I 4* alternating with grapes in squares. See also the textiles published in *AAnz.*, 1912, col. 273, and cf. *AAnz.*, 1920, col. 92.

15. THE DIVISION OF THE FIELD. Free composition is practically unknown in the later periods of mosaic art. If tried occasionally, as at Beit Alpha, the results are not very encouraging. Other examples are the Orpheus mosaic, which is, however, arranged in three levels, and the Beit Jibrin hunt, where the maker was aided by the narrowness of the strip to be filled. We see that the main field at Beit Jibrin was divided geometrically before being decorated.

The mosaic artist organized his field by various devices. First he surrounded it with a more or less ornate border (varying from a simple line¹ to very rich and complicated types²). The border (for the various types see Vol. II, p. 138) separated the field from the surround, a white space occasionally sprinkled with some simple decoration of sprigs, crosslets, indented squares, diamonds, &c. The field itself was divided into compartments—as must be added, with a gain of decorative effect. The most graceful way of effecting such a division is the vine-trellis forming circular medallions (see p. 62); we have also examples of a radiate division,³ or division by interlacing circles (*Ƴ 1*), interlacing circles and squares (*Ƴ 2*), by straight lines,⁴ hexagons with

¹ 23 (8).

² 118, and especially 133.

³ 20, 22, 69.

⁴ 23, 126.

small squares,¹ or elongated hexagons crossing each other (*H* 5). In all these cases the medallions had to be filled, usually with animals, birds, flowers, or fruits. Such systems, however, cause groups joined by one motive, e.g. a hunter and the animal, to be isolated in two medallions (Nos. 133, 291).

In other pavements the network becomes more serrated, with the result that the medallions are squeezed out and limited to specially reserved places.²

Another variety is decoration by scales (*J* 3) or the popular garlands enclosing lozenge spaces (*H* 7). In these cases any decoration besides the geometric network is excluded. To the same type belong the interlocked lines (*H* 8 and *H* 9) or the crossing lines (*H* 1-3), which become closely knitted bands without any interstices.³

The latter types lead to the covering of the field with the same device repeating itself ('all-over' pattern), whether sprigs,⁴ leaves (*J* 5), or crosslets.

Although the development sketched out above is not to be understood chronologically, nevertheless one may say, from comparison of superimposed patterns,⁵ that the simpler types referred to at the end are commonly later.

16. INSCRIPTIONS.⁶ As befits the general character of the late period with which we are dealing, inscriptions are in a higher percentage in Palestine than, e.g., in Gaul.⁷ Those preserved are in four languages: Greek (the majority), Judaeo-Aramaic, Armenian, and Syriac. Two are bilingual (22, 326.) They are all ecclesiastic in character, with two exceptions.⁸

17. CHRISTIAN INSCRIPTIONS.⁹ From the general mass of inscriptions we can distinguish two groups, dedicatory and funerary inscriptions. Before entering into a consideration of their peculiarities, it will be advisable to survey their common characteristics, especially as it is often difficult to differentiate clearly between the two groups.

The first thing which strikes the observer is the evident anxiety of the people of the time for the salvation of their souls. The formulae 'Υπὲρ σωτηρίας,¹⁰ 'Υπὲρ ἀναπαύσεως,¹¹ 'Υπὲρ ἀντιλήψεως¹² are constantly repeated, as well as invocations: Κύριε βοήθησον (335A, 336, 359), Κύριε μνήσθητι, Χριστὲ μνήσθητι,¹³ the suppliant being the servant of the Lord (δοῦλος, δούλη).¹⁴ Works are executed in pursuance of vows: 'Υπὲρ εὐχῆς.¹⁵

The specifically *dedicatory inscriptions*¹⁶ contain usually a reference to the founders (or donors) by name¹⁷ or anonymously,¹⁸ as a rule with a prayer for them;¹⁹ occasionally also with a prayer for past and future donors;²⁰ reference is made to the persons by

¹ 346.

² 13, 158.

³ 164.

⁴ 70, 102.

⁵ 23, 346.

⁶ There are several inscriptions which are either much mutilated or of which nothing is known beyond the fact of their existence (8, 24, 84, 157, 288, 289, 306). Nos. 20, 86, and 344 have not yet been published in full.

⁷ Gauckler, p. 2125.

⁸ 146, 290.

⁹ On Christian mosaic inscriptions in Palestine, with comparisons with Syria and Trans-Jordan, see Vincent et Abel, *Emmaüs*, Paris, 1932, p. 199 f., and notes.

¹⁰ 11, 13, 62, 125.

¹¹ 115, 120 A, 301.

¹² 13, 26, 62.

¹³ 62, 111, 266.

¹⁴ 62, 111, 266.

¹⁵ 120 A.

¹⁶ 11, 13, 20, 23, 26, 27, 62, 132, 266, 306, 346, 359.

¹⁷ 11, 20, 26, 27, 266, 306.

¹⁸ 62, 132. Cf. also *RB*, 1903, p. 611; *ibid.* 1915, p. 279; *Inventaire*, II. 117.

¹⁹ 11, 13, 20, 26, 27, 266, 306.

²⁰ 62. Cf. 69. Cf. *RB*, 1892, p. 641 f.

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whose endeavours the building has been erected or paved,¹ occasionally with a reference to the building, or the 'work' completed.² The persons mentioned are priests³ or high officials.⁴ Often various persons are mentioned,⁵ all of whom probably contributed to the expenses.

The *funerary inscriptions*⁶ contain sometimes a clear reference to their character by beginning with the words Θήκη⁷ or Ἐνθάδε κεῖται.⁸ More often, however, they begin with the same formulae as the dedicatory inscriptions. Once we have the classical Χαίρεσθε⁹ and Εὐτύχει.¹⁰

The *Deity* is represented by the monogram¹¹ or by the appellations Κύριος,¹² Ἰησοῦς Χριστός, abbreviated ΙC XC,¹³ or in the vocative ἸΥ ΧΕ,¹⁴ or in full Χριστός,¹⁵ or is called φιλένθρωπος¹⁶ or παμβασιλεύς.¹⁷ We find also the letters ΑΩ¹⁸ and ΦΩς Ζωής.¹⁹

Versets from the *Holy Script* occur, Ps. CXVII. 19, 20²⁰ and Ps. CXXI. 8²¹ are used at the entrances of churches.

Saints. Apart from a general salutation of the 'Martyrs of God',²² we find mention of a martyr George,²³ of St. John, St. Cyr,²⁴ and other saints, called Κύριος, *mar* (Syriac).²⁵

The hierarchy. References occur to bishops,²⁶ an abbot (335 A), hegumen,²⁷ several times to priests (πρεσβύτερος),²⁸ once called ἱερεύς,²⁹ in Syriac *kāhēn*,³⁰ deacons,³¹ one of them 'of Jerusalem',³² a sub-dean 'of the Holy Resurrection',³³ a παραμονάριος (?),³⁴ monks,³⁵ 'brothers'³⁶; this last might, however, mean natural brothers or the members of a lay corporation.

Reference to several *churches* is made, some of them well known from other sources (Holy Resurrection,³⁷ the New Church of the Mother of God,³⁸ both at Jerusalem). See also n. 1 on p. 60.

Lay titles are less frequent. The emperors are mentioned twice certainly³⁹ and perhaps four times,⁴⁰ mostly in connexion with dating. They are called κύριος,⁴¹ δεσπότης.⁴²

We find also counts,⁴³ a scholasticus (335 A), a primicerius,⁴⁴ a protoducenarius (?),⁴⁵ and a cubicularia.⁴⁶ Cf. p. 70 for titles on Synagogue inscriptions.

Some of the *names* appearing in the inscriptions can be classed as definitely Christian

¹ 13, 23, 266, 359. ² 13, 26, 27(?), 266, 306, 346.
³ 11, 23, 306, 346, 359. ⁴ 20 (6). ⁵ 11, 13.
⁶ 98, 111, 115, 116, 117, 118, 120, 120 A, 125 (7), 151, 271, 301.
⁷ 98. ⁸ 151. ⁹ 71, 291. Cf. *AAmz.*, 1922, col. 55. ¹⁰ 125.
¹¹ 271, 336. Cf. *Inventaire*, II. 277, and Petrie, *Decorative Patterns*, SR.
¹² 125, 266, 335 A, 336, 359; a term used also for saints, emperors, bishops (132), priests (359), and ordinary persons (86).
¹³ 110. ¹⁴ 55, 111. ¹⁵ 23 (8). ¹⁶ 62. ¹⁷ 23 (8). ¹⁸ 33, 62, 110.
¹⁹ 62. ²⁰ 33, 112. ²¹ 111, 112, 125. ²² 71. ²³ 98. ²⁴ 326. ²⁵ 119, 326.
²⁶ 27?, 306(?), 336(?), 346; archbishop, country-bishop (359).
²⁷ 20(2), 98. ²⁸ 13, 20(4), 98, 115, 359.
²⁹ 23(8). This might also mean a bishop, see *RB*, 1924, p. 597 f., 1930, p. 476. ³⁰ 326.
³¹ 27(?), 115, 271, 359. ³² 271. ³³ 120 A. ³⁴ 306. ³⁵ 11, 115. ³⁶ 11, 301, 346.
³⁷ 120 A. ³⁸ 98. ³⁹ Iustinus (22), probably the first; Flavius Iustinus (the second) (98).
⁴⁰ Mauricius (?) (151), Anastasius (?) (27). ⁴¹ 27(?). ⁴² 98.
⁴³ 20 (1), 86, 146, 359. ⁴⁴ 11. ⁴⁵ 306. ⁴⁶ 116.

(compounds of θεός and names of Biblical origin): Anastasius (20/1), Elias (20/4), Jacob (117), Isaiah (119), John (20, 26, 326, 259), Jonas (326), Mary (20/6, 125), Obodianus (23/8), Peter (20/1), Stephen (125/1, 359), Susanna (111, 117/4, 118), Theodosia (116, 133), Zechariah (26).

Other names without such specific character were common among Christians, as: Alypius (13), Anatolia (151), Augustine (335 A), Cyriacus (98, 359), Elpidius (115), Eugenius (115, 146), Euphratas (115), Eusebius (115), George (13, 306), Georgia (133), Valentinus (266), Zosimus (20/1).

Finally, we find names of a definitely non-Christian type, as: Agathonicus (115), Antonius (13), Callistratus (120 A), Cassion (26), Iulianus (13), Maximus (20/6), Reginus (336), Sergius (11).

The *Armenian*,¹ and the one *Syriac*² inscription (a bilingual), follow the general trend of the Greek inscriptions. Here also we find prayers for 'the memory and salvation'³ the formula 'In fulfilment of the vow',⁴ prayers for 'all Armenians, whose names the Lord knows',⁵ references to Saints,⁶ to a bishop as 'Lord',⁷ the formula 'This is the tomb'.⁸

18. **SYNAGOGUE INSCRIPTIONS.** All synagogue inscriptions in Palestine known till 1928 are collected and commented upon by Klein in *Yedi'ot* II. 23-48. The synagogue inscriptions⁹ preserved are all of a dedicatory type and show—*mutatis mutandis*—a considerable similarity with the Christian inscriptions of the same type.¹⁰ They invariably begin with the formula **לְבָנִי לְטַב** followed by the names of the benefactors, and in one case closing with a prayer for them.¹¹ We find also a prayer for future benefactors.¹² The donors are: Rabbis (167, 296), Priests (69), the Manager of a Synagogue (69), a Levite (86), once a Comes (86), somebody's Lordship, **מְרוֹתָה** (69).

Ordinary donors are also given the polite title of 'Lord',¹³ **קוֹרֵם**. In one case various persons were mentioned together,¹⁴ while in another¹⁵ each name seems to have been fixed in the part of the pavement for which the donor paid.¹⁶ Reference is made to the pavement as **הַדֶּהָרָה טַבֵּלָה**.¹⁷ The **Χαίρεσθε** has its parallel in the **דְּנִיאל שְׁלוֹם**.¹⁸ Biblical passages are quoted in the Sacrifice of Abraham.¹⁹ The Deity is referred to as 'King of the World', and the emperor was apparently called 'King' (**בִּשְׁתָּה מַלְכוּתָה**).²⁰

The names are in about equal proportions Hebrew and Gentile. We find in the former category: Benjamin (69), Hanina (22), Hanania (86), Pinhas (69), Rebecca (69), Tanhum (86, 167, 296), Yair (69), Yose (69, 86), Yudan (86, 296).

In the latter we find: Butah (Vita) (167), Dosi (86), Leontios (86), Marianos (22), Monica, Photius, Proton, Sallustius, Theodorus (all 86), Yusta (Iustus) (69).

¹ 116, 117, 118, 120, 132.

² 326.

³ 132.

⁴ 120.

⁵ 132.

⁶ 119, 326.

⁷ 116.

⁸ 118.

⁹ 22, 69, 86, 167, 296.

¹⁰ The parallelism is still more accentuated in the Hammam Lif inscription (see p. 64, n. 2) where the formula is used 'pro salutem suam ancilla tua'.

¹¹ 86.

¹² 69.

¹³ 86.

¹⁴ 86.

¹⁵ 69.

¹⁶ Cf. the Cilli inscriptions (*Öst. Jahresh.*, *Beiblatt*, I. 30): f(ecit) p(edes) CCX, &c., and the Parenzo and Pesaro pavements, Blanchet, *La mosaïque*, p. 50 f.

¹⁷ 167.

¹⁸ 22.

¹⁹ 22.

²⁰ 22, 86.

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Reference should also be made to the names of the Seasons in Hebrew¹ (cf. No. 23 (1) in Greek), and to the names of the signs of the Zodiac.²

The synagogue inscriptions are in Judæo-Aramaic (there is one bilingual inscription³) and in square characters.

19. DATING OF INSCRIPTIONS. (a) *Absolute*. We find in use dating by eras⁴ or by the years of the emperor,⁵ once perhaps by a world era.⁶ (b) *Relative*, by the year of the indiction.⁷

The months mentioned are commonly Roman,⁸ four times Macedonian,⁹ and once Armenian.¹⁰

20. FORM OF THE INSCRIPTIONS. The most popular form was the *tabula ansata*,¹¹ next comes the circular form, with the inscription either arranged in straight lines inside the circle,¹² or running round the border.¹³

The inscriptions are mostly in black letters on a white ground: the lines and the interpunctuations are marked in red.

The inscriptions are mostly placed before the apse or altar¹⁴ or the bema,¹⁵ often above or below the main panel in the nave¹⁶ or aisle,¹⁷ at the entrance.¹⁸ The position along the border (No. 118) is unusual.

21. DATING OF THE MOSAICS. There are very few absolute datings¹⁹ by inscriptions and two cases datable within several years.²⁰ The dates accompanying pavements are all from forty years at the end of the sixth century, and consequently of little help for the study of the development of style. The evidence of superimposed pavements²¹ is contradictory. Dating has therefore as yet to be done on archaeological or internal evidence, and cannot therefore be regarded as equally reliable with the dating of pottery or even sculpture, especially as contemporaneous pavements might differ widely in style (cf. the pavement in the village of Beit Alpha, dated A.D. 518-27, with the pavements in the town of Beisān, dated A.D. 567-9).

Of pavements sufficiently well preserved to serve as comparison there are two Antonine mosaics and one Constantinian which can be dated with fair certainty (23(1), 346, and 344). The mass of decorated, undated work belongs to the fifth and sixth centuries; a few examples of later work are 106, 172, 342. How much the datings on internal evidence may differ can be seen in 69.

22. TECHNIQUE. (a) *Foundations*. The foundations are similar in all cases where they have been observed. They consist of three elements: (i) a bed of rough stones²² or pebbles²³, packed debris²⁴ or beaten earth²⁵ is followed by (ii) a thick layer of concrete or mortar²⁶ made from lime and ashes,²⁷ or mixed with charcoal²⁸ or with

¹ 22, 69.

² 22, 69.

³ 22.

⁴ Of Gaza (306), of Arabia (11), of Beisān (335 A), of Tyre (359). ⁵ 22, 27(?), 98, 336(?).

⁶ 62.

⁷ 13, 62, 98, 151.

⁸ 13, 20—all twelve—, 98, 151, 335 A.

⁹ Ζανθικός (?) 62, Γορπικίος (11), Πάννμος (335 A), Λῶος (359).

¹⁰ 118.

¹¹ 11, 27, 86, 111, 125, 132, 289, 346 twice, 359.

¹² 86, 116, 146, 296, 340, 346.

¹³ 120 A, 125.

¹⁴ 306, 326, 359.

¹⁵ 86.

¹⁶ 69, 266, 306.

¹⁷ 86.

¹⁸ 20, 22, 69, 306. Cf. *RB*, 1903, pp. 434-6.

¹⁹ A.D. 516(?), 521, 555, 558, 561, 566, 567-9, 601 (Nos. 27, 335 A, 359, 336, 306, 98, 20, 11).

²⁰ 518-27, 582-602 (?) (Nos. 22, 151). As to dated pavements in Syria and Trans-Jordan see Dalton, *East Christian Art*, p. 296 f.

²¹ 23, 346.

²² 217, 347 B.

²³ 306.

²⁴ 14.

²⁵ 284.

²⁶ 283, 310, 322, 347 B.

²⁷ 164.

²⁸ 40.

ashes and sand.¹ On this is laid (iii) a thin layer of plaster or cement, in which the tesserae were fixed (this layer was not observed in Nos. 14, 40, 217, 306, 322).²

(b) *Tesserae*. Apart from a few cases of *opus sectile*³ all pavements are made of *opus tessellatum* with occasional use of small triangular or curved tesserae for the finer work.⁴

The fineness of the tesserae varies from $3\frac{1}{2}$ cm. sq. to 1 mm. sq., which is, of course, exceptional. On the whole one can distinguish three qualities of pavements: (i) coarse pavements with 4 to 20 tesserae to 10 cm. sq., mostly white (with two subdivisions 4-10, 15-20); (ii) a middle quality with 20 to 30 tesserae to 10 cm. sq. (most common in 25 cubes); (iii) fine work, 42 to 100, or even 157 tesserae to 10 cm. sq., there being a distinct group of pavements of the finest quality of about 90 to 100 tesserae to 10 cm. sq.

(c) *Material*. As a rule local limestone has been used, marble only rarely. It has been suggested that the green tesserae occasionally observed⁵ were imported from Greece and Egypt. Green glass tesserae were used in pavements in order to heighten the effect of certain parts of the decoration, e.g. jewels.⁶ If found among debris, glass tesserae usually indicate the existence of wall mosaics.⁷

(d) *Colours*. As to the colours used, we find a gradation from two-coloured pavements,⁸ through the very common three-coloured variety with black, red, and white (twenty-two pavements), to the big coloured pavements as Nos. 118 or 133, which contain a surprising variety of shadings (e.g. No. 118 has two varieties of red, several varieties of grey and yellow, of blue, violet, &c. No. 22 has twenty-two hues of seven colours). The background is always white, as in classical times.⁹

(e) *Method of Work*. The rule laid down for good pavements by Bieber-Rodenwaldt (*Jahrbuch*, 1911, p. 7 f.), viz. that in the background one or two rows of tesserae follow the shape of the figures and then the rest is filled out, is observed in almost all figured pavements (excepting e.g. No. 69 in part). There are no reports as regards any colouring of the cement to suit the colour of the tesserae (*ibid.*).

23. **FORGERIES**. Forgeries of mosaic work are rare, as the work is too difficult and requires a greater outlay of time than an average forger would be willing to devote

¹ 82.

² This agrees well with the foundations found at Delos (Bulard in *Mons. Piot*, XIV. 185 ff.), viz. 7-8 cm. coarse cement, 2-3 cm. fine plaster, or Pergamum (*Pergamon*, V, 1), viz. 20 cm. stone fragments, 2-4 cm. mortar and bricks, $1\frac{1}{2}$ cm. mortar and fine brick fragments, or Guérignaud (France) (Blanchet, *Étude sur la décoration des édifices de la Gaule romaine*, p. 75), viz. 40 cm. covered by 2 cm. red mortar.

One may occasionally draw conclusions as to the date from the quality of the foundations; cf. Vincent-Abel, *Emmaüs*, p. 197, where the thin and hard Roman cement foundations are contrasted with the thick layer of soft mortar of the Byzantine period.

An interesting example of the care with which the mosaic worker proceeded in laying the foundations has been mentioned by Vincent-Abel, *Jérusalem nouvelle*, p. 340.

³ 11, 23 (4), 89, 115.

⁴ e.g. 23 (1).

⁵ 250, 348.

⁶ 22, 23, 133, 250. This is an old Hellenistic practice found at Pergamum (V, 1, p. 69 f.) referred to by Pliny ('splendor', *NH*, XXXV. 5) and used in Africa (*Mons. Piot*, XXVII, Pl. VI, p. 78), and in the Sofia fourth-century church, *ANZ.*, 1912, col. 559 ff. Cf. Kisa, *Das Glas im Altertum*, II, pp. 372-6.

⁷ 14, 113(?).

⁸ 15 (2), 308, 309.

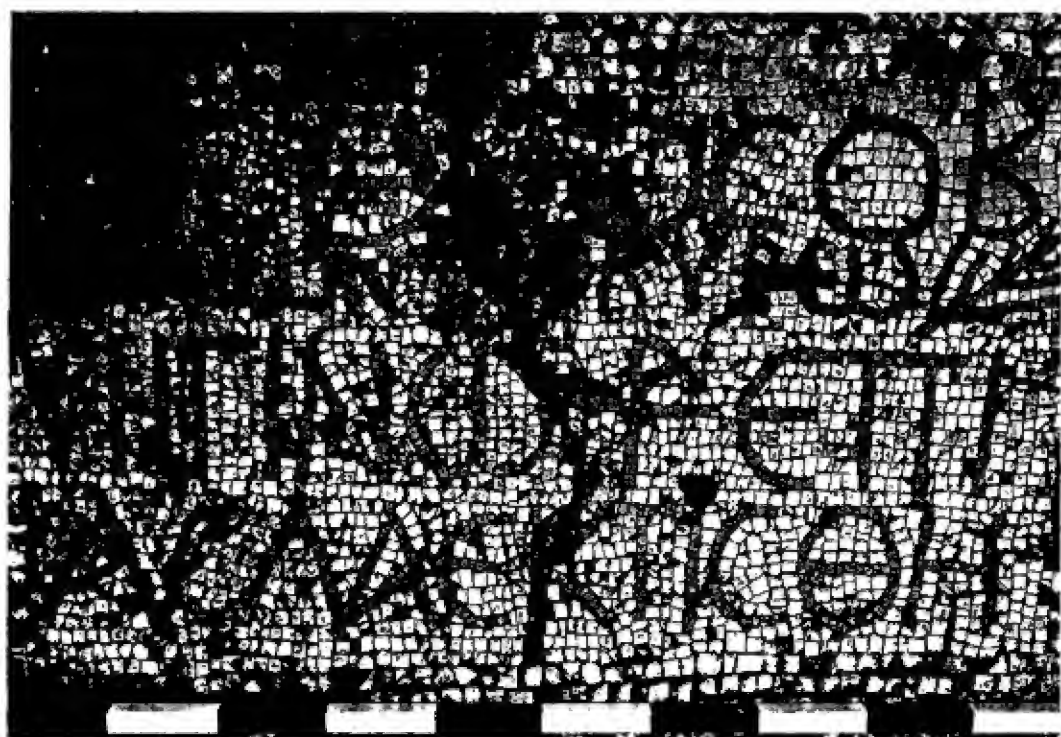
⁹ Pierce-Tyler, *L'art byzantin*, No. 23.



1. No. 335 (1)



2. No. 335 (3)



3. No. 336



(1)

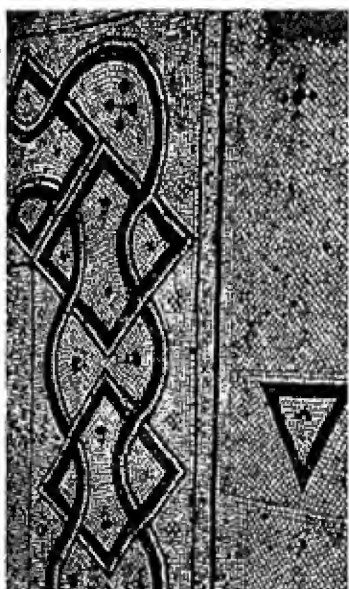


(2)

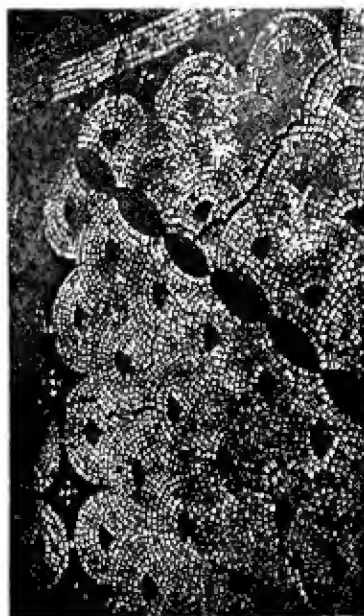


(3)

No. 342



1. No. 52 (2)



2. No. 225

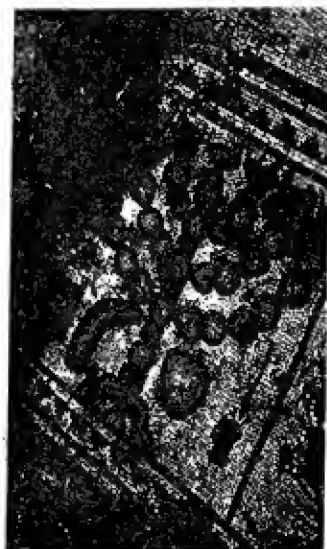


3. No. 52 (3)

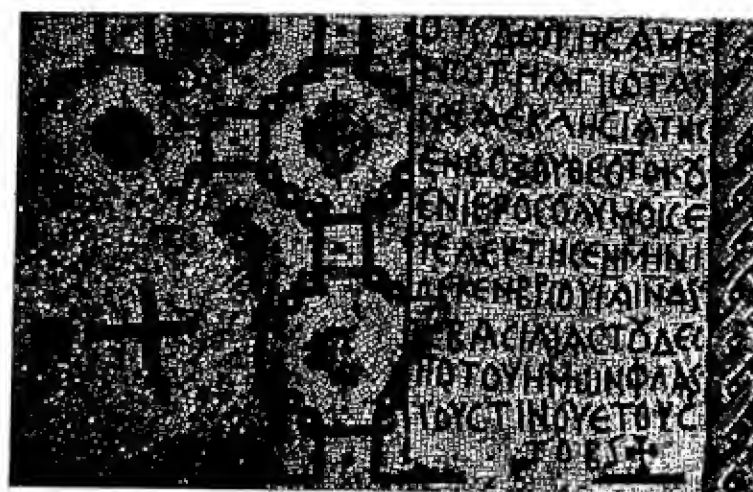
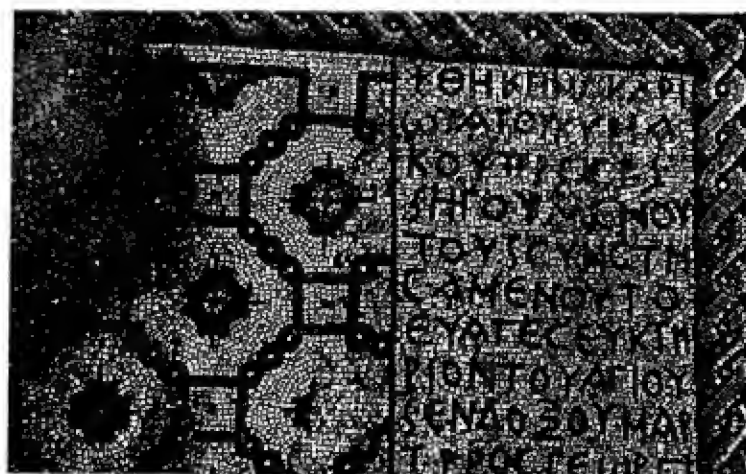


4. No. 55 (5)
cf. p. 73

MOSAIC PAVEMENTS IN PALESTINE



1. No. 345



2-3. Nos. 98, 347



1. No. 212



2. No. 329



3. No. 355 (1)

MOSAIC PAVEMENTS IN PALESTINE

MOSAIC PAVEMENTS IN PALESTINE

to it. Also this work is no longer commercially produced in the country and there is probably no person in Palestine sufficiently skilled and sufficiently dishonest to produce work which would sell in comparison with ancient mosaics. Modern work purporting to be ancient is now perhaps only executed with a view to establishing doubtful identifications. P. Vincent, O.P., has been good enough to inform the writer that he considers No. 55 to be modern and No. 130 to be perhaps ancient but no longer *in situ*. Cf. also No. 156.

24. THE ARTISTS. We know very little of the men who made the pavements. We know the names of the Beit Alpha artists: Marianos and his son Aninas, who describe themselves as τεχνίται, and of Kallinikos, who restored the Deir Wādi el Qilt pavement c. A.D. 1179. The Beit Alpha workers were certainly local artists; but in general we do not know whether the workers were local or foreign and which towns were the centres of mosaic art. Cf. the corporations of ψηφιστάι, Grégoire, *Inscriptions*, 226. It has been suggested that Antonis Galoga,¹ the pupils of Obodianus the Priest,² and the 'Brothers, Pelagius and Thoma',³ made the pavements in which they are mentioned. There has been one Jewish family apparently specially concerned with Galilean synagogues, including their pavements (perhaps as artists), viz. the family of one Buta, his son Tanhum, his grandsons Yudan and Yosi, and his great grandson (Klein, *Yedi'ot*, II. 37). Cf. Nos. 167, 296.

It can be assumed from a comparison of the frequency with which certain motives appear that the mosaic worker of the common sort (*tessellarius*) worked from a copy-book of patterns. Cf. Lantier in *AAnz.*, 1931, col. 468 and 573 f. Blanchet, *l.c.*, p. 24.

It should be noted that in conformity with the usage of the time the expressions ψηφωθήναι, ψηφιδί κοσμήσας apparently refer to the donors and not to the makers.^{4,5}

25. REPAIRS. Owing to the fragile character of mosaic work and the troubles which devastated Palestine from A.D. 614 onwards, we find repairs—usually with inferior material, such as cement—fairly frequent.⁶ The repairs were almost always executed with white tesserae, occasionally covered with some modest sprigs.⁷ Now and then the old tesserae were re-used,⁸ but they were almost always re-set without regard to colour or pattern.⁹

26. ICONOCLASTIC MUTILATIONS. Such mutilations have been noted in very many cases.¹⁰ They have been usually restricted to images of living beings, and occur both in churches and in synagogues. They are easily recognizable by their discriminating character; the excision has been sometimes practised with great care so as to avoid injuring any inscriptions.¹¹ A curious case of a 'palimpsest' mosaic, with the animals' forms recognizable among the later flowers, has been found at Kh. 'Asida.¹²

M. AVI-YONAH.

¹ 13.

² 23 (8). Cf. the Cilli inscriptions, *Österr. Jahresh.*, *Beiblatt*, I. 33: 'Optianus... cum famulis suis.'

³ 346.

⁴ 23 (8), 146, 266, 346, 359. Cf. Gauckler, p. 2123.

⁵ A list of makers of mosaics mentioned in pavements in Palestine, Syria, and Transjordan is given by P. Thomsen, *BZ*, 1929, p. 598. Cf. also Blanchet, *La mosaïque*, p. 55 f.

⁶ 22, 23 (1) repaired twice, 62, 69, 104, 266, 301, 312, 343, 347, 354, 359. ⁷ 62, 343, 347.

⁸ 301.

⁹ Ibid.

¹⁰ 23, 69, 115, 301, 302, 343, 346, 348, 354, 359.

¹¹ 69.

¹² Cf. pp. 17-19.

TALL ABŪ HAWAM

Interim Report

TALL ABŪ HAWAM lies on the eastern outskirts of the modern town of Haifa, between Mount Carmel and the River Kishon, and a mile or more from the shore of the Bay of Acre. A stagnant creek surrounding it at a few yards distance on the west and north, suggests a comparison between its situation in antiquity and that of Haifa to-day. Mr. P. L. O. Guy well describes its position (in *Bulletin No. 1, Palestine Museum, Jerusalem, 1924*):

'It must originally have been situated on the coast at the point where the mouth of the Kishon would form a small harbour, and have commanded the road along the shore towards Acre as well as that which still leads inland to the Plain of Esdraelon. To-day, however, the sand, and the alluvium from the river, have silted up the bay (in 1922-3 the coast-line advanced some 15 metres seaward), and the Acre road now runs along the beach nearly two kilometres north of the Tell.'

The mound, which rose originally about 7 m. above the surrounding plain, and measured some 80 × 90 m. across, was partially destroyed by unauthorized excavation a few years ago: the clearance of the remaining section, amounting to about half the area of the site, was begun in November 1932 by the Department of Antiquities.

The present report, based on excavations lasting a month and a half, is introductory to a fuller account which will follow the complete clearance of the site. Detailed plans and description of the pottery and other objects excavated from the tell are reserved for that account. The plan and section published on Pls. XIX and XX are provisional and show the relation of the area already excavated to that which has still to be completed and to the destroyed parts of the mound.

The occupation of the site falls between the Late Bronze Age and the Roman period. Within these limits four phases of building can be distinguished, punctuated by at least two extensive burnings.

The original settlement was planted on a low sand dune in the closing stages of the Late Bronze Age. The pottery, conspicuously including white-slip milk-bowls, Base-ring ware, other characteristic Cypriote types, and Mycenaean painted sherds, belongs to the fourteenth and thirteenth centuries. Nothing earlier than this, so far as I am aware, exists on the site. Either at this time or soon afterwards, the place was fortified with a solid wall of Cyclopean masonry, of which a short section has been cleared at the north and north-west edges of the tell (Pl. XXI, 1). Its foundations, at the base of which fragments of Late

TALL ABŪ HAWAM

Bronze Cypriote ware were found, rest on sticky sand mixed with gravel: they could not be satisfactorily examined as the ground is water-logged. In square D 1 (Pl. XIX) a footing or salient of heavy stones projects from the base of the wall. Of the remainder of the wall part has been destroyed, part not yet examined: at the east side only slight traces of a wall have survived.

Of the private buildings of this period the remains are scanty, doubtless owing to the looseness of the underlying sand. The first houses, which may have been wooden or at least temporary shelters, seem soon to have collapsed or been destroyed by fire. Their ashes served to consolidate the foundations of the earliest stone buildings, which with one exception we found built not directly on the sand but on a thin bedding of earth and ash. The exception is a rectangular building of hard but refractory red limestone set close to the south-east edge of the tell. The walls, of tolerably laid rubble 75 cm. thick, are sunk a metre below the surface of the sand and are consolidated on the long sides by external square buttresses. Within the rectangle four large isolated stones were found lying on the sand in positions that suggest the existence of wooden supports to the roof. The stones are themselves rough, but as bases would serve to minimize subsidence in the sand. They have been slightly displaced from their presumed original positions. At the south-east end are what may be the foundations of a porch.

Around this building and to the west the sand is dotted with a number of stone-lined pits, tapering downwards, of various depths and sizes. Some of these pits survive simply as a ring of stones on the sand, others reach a depth of one to two metres, while one, apparently a well, descended to water level. The majority contained a filling of dark earth mixed with burnt and decayed matter, with a few Late Bronze sherds. In one pit a number of two-handled store jars, of a type found all over the site in the lowest levels (Pl. XXII, No. 22), had been deposited mouth downwards on top of each other. Several of these pits are dated to the earliest occupation by subsequent walls that passed directly over them.

The culture of the settlement was in the main Cypriote. The association of pottery and small objects closely resembles that of tomb groups from sites in Palestine and Syria that during the Amarna period came under Aegean influence. The best example was a collection of beads, seals, and other objects found in close connexion with a group of pottery outside the north corner of the red stone building in C 6, 7. The group was lying beside the foundations in debris immediately above the sand. It contained milk-bowl fragments, shaved conical juglets in large numbers, plain bowls in buff and drab ware,

painted Mycenaean fragments, and Cypriote bulls in Base-ring ware. In the same place was found a seated bronze statuette with fragments of gold leaf adhering to face and feet. Fragments of a second similar figure, also with gold foil, were scattered in the debris nearby, and the legs and other fragmentary parts of a carved ivory chair on the same scale. The statuette, one hand of which appears to have grasped a weapon or staff, while the other was held horizontally, palm downwards, closely resembles seated statuettes from 'Ein Shams and Beisān in Palestine, and a similar figure found at Minet el Beida in Syria.¹ Of seven cylinder seals at least three are of Cypriote type.

Within the building itself, also close to the sand, were found the remains of four painted faience rhyta, of which three represent human heads wearing a high cylindrical crown, the fourth a ram. All bear a close resemblance to faience rhyta found by A. S. Murray at Enkomi in Cyprus, and illustrated by him in the British Museum publication *Excavations in Cyprus*, Pl. III. These and other objects will be illustrated in a subsequent detailed report.

The occupation of the town seems to have continued without serious interruption into the beginning of the Early Iron Age—the pottery of the two periods merging into one another imperceptibly. In the meantime, however, most of the original stone buildings collapsed and others replaced them, sometimes following the old lines, often ignoring them. The surviving foundations of the newer structures are generally separated from their predecessors by only a few centimetres of ash or earth. Remembering the conditions of continuous destruction and repair that govern the growth of an Oriental village it is unnecessary to look for a definite line of transition from one period to the next, but for the sake of clarity the earlier and later foundations have been called respectively the Vth and the IVth Stratum. Among other buildings that fell into disuse and were reconstructed probably during this period of transition was the red stone building on the south-east edge of the town, the remains of which now served as foundations to a slightly larger but inferior building on the same site with an extension of a few metres to the north-west. Within the walls of the new structure towards the west corner stood a short monolithic pillar, rectangular in section with an irregular bulge at the top. It was set upright on a hard floor of mixed debris containing earth, ashes, sand, and fragmentary bones. Cypriote sherds and a pottery lamp came from

¹ 'Les fouilles de Minet el Beida et de Ras Shamra', F.-A. Schaeffer, *Syria*, 1929, Vol. X, Pl. LIV, 1. Some of the pottery and other objects found associated at Minet el Beida show a curious resemblance to our group, as will appear when the details of the latter are published. If due allowance be made for the great difference in size and importance of the two sites the analogy may be extended also to their respective geographical and economic positions. See the pertinent and suggestive note appended by M. René Dussaud to the article quoted.

this filling as well as the remains of a faience vase, a thin gold pendant with a human figure crudely scratched upon it, some beads, bronze fragments, and a marble mace-head. These objects, like those associated with the statuette, belong presumably to an earlier stage in the occupation than does the pillar in its present position.

A violent conflagration, which may provisionally be placed in the twelfth century, brought this occupation to a temporary close. On Pl. XXII may be seen a representative selection of pottery characteristic of the first two strata. The intensity of the fire toward the middle of the town can be gauged from Pl. XXI, 2, where the ashes, which lay directly over the walls of Stratum IV, can be seen black and white in the section of the mound exposed. Though diminishing in thickness to right and left the burnt layer could actually be traced for several metres beyond the points up to which it is visible in the photograph. (The view taken is of squares E 3 and 4, looking south-west.) On the extreme right are foundations of III, built directly on the ashes, as also are the stones below the metre rod in the left centre of the picture.

A reduced population soon returned to the site, but occupied only a small part of it. The surviving ruins of this settlement are scanty and somewhat confused. They are generally built directly above the ashes of the former occupation, and are covered in most parts by a less distinct layer of burning some 150 to 200 cm. higher in level. Although the foundations lying between these two burnt layers embody more than a single phase of building I refer to them collectively as Stratum III.

The commonest pottery types associated with the IIIrd Stratum are illustrated in Pl. XXIII, Nos. 16-31. In the higher levels several bowl fragments of Cypriote Iron Age type were found. The bowls have incurving sides, sharply tilted loop handles, single or double, and a ring base. The surface decoration consists of a red slip, burnished, with horizontal bands of concentric rings drawn mechanically in black paint. Most of the fragments were found in the upper burning or hardly below it—a fact suggesting that the occupation did not much outlive the currency of the ware. The lowest limit of this occupation is at present uncertain. The red slip Cypriote ware is found in Palestinian sites as early as the tenth century B.C., but may last till much later. (*B.M. Catalogue of Vases*, Vol. I, Part II, p. xx). An absence of characteristic Middle Iron Age pottery seems to indicate that the site was abandoned from the ninth to the sixth century, unless one postulates a foreign population amongst whom earlier forms persisted to the exclusion of those in use in Israelite centres. One may, for example, compare Nos. 22 and 26-9 on Pl. XXIII with Phoenician pottery from the Beqa'a (C. L. Woolley, in

Syria, II, 178 ff., and Pls. XVIII and XIX), which is dated by the writer (on what evidence is not stated) from the tenth to the sixth century B.C.

In any case the town was occupied or revived probably in the Persian period. The commonest pottery type is a two-handled jar with pointed bottom, square shoulders, and low rimmed aperture (Pl. XXIII, No. 14). Jars of this kind have been found both at Tall el Fāri'a and at Tall Jamma in the south of Palestine, where they are dated by the excavators to the XXIIIrd and XXVIth Dynasties. (Petrie: *Gerar*, Pl. LVI, type 47 *h*. *Beth Pelet*, Tomb 650, Vol. I, Pl. XLIV.) They have also been found at 'Atlit intact in burials dated not earlier than the fifth century. (*Quarterly of the Department of Antiquities, Palestine*, Vol. II, pp. 41-104.) Along with these jars we find at Tall Abū Hawam two other types recorded at Tall Jamma from the same levels, a wide flat-rimmed saucer lamp without base (*Gerar*, Pl. XLVIII, type 8 *k*, cf. Pl. XXIII, No. 5), and an open bowl with heavy rim and flanged ring base (*Gerar*, Pl. LXI, type 91 *n*, cf. Pl. XXIII, No. 15). The bowl is also found at Samaria (Reisner-Fisher-Lyon, *Samaria*, I. 292, 15 *a*), and is attributed to the Persian period.¹ Fragments of these and other types are found in considerable quantities below the actual foundations of Stratum II—in the widespread but often rather indefinite layer of ash upon which that stratum is built. A few pieces of red-figure Greek ware, and one of black-figure, have also been picked up on the site (but not from any stratified deposit) and we may provisionally assume that all these belong to a tentative reoccupation in the Persian period, of which no architectural remains have survived in the area so far excavated.

Stratum II is the only level in which a distinguishable and characteristic technique of building can be traced. It consists in the consolidation of rubble walls with ashlar piers built into them at intervals of 2 to 3 m. These piers, which are not confined to corners, are composed of squared sandstone blocks so laid that on each face of the pier its courses consist alternately in a stretcher and two headers; the headers visible on the outer face of a pier are backed up against a stretcher visible on the inner, and vice versa. Since the length of the stretchers is greater than the combined width of the headers, the vertical edges of the piers are broken in outline and bond into the rubble of the contiguous walling. Masonry of this type is found sporadically all over the present surface of the mound and is a valuable indication not only of the extent of Stratum II but also of its levels, which of course conform to the contours of the tell and not to the horizontal.

¹ Both bowl and lamp are recorded at Gezer from a cistern with Hellenistic contents. Macalister, *Gezer*, III, Pl. CLXXXVII, Nos. 12 and 13.

Precisely the same technique, but in a heavier type of masonry, is found at Megiddo in the IVth Stratum, dated by the excavators to the Solomonic period. The resemblance is so peculiar (cf. our Pl. XXI, No. 2, with Guy, *New Light from Armageddon*, Figs. 23, 24) that one is bound to infer a coincidence if not in date at least in tradition. The evidence at present available seems to point to the fourth-fifth century as the most probable date for our Stratum II, based partly upon the pottery types above mentioned, which were found in and below the foundations, partly on fragments of black and brown glazed ware from the ashes on which they are built. One black-glazed sherd in particular came from below the pavement in square C 5. Here in the adjacent building, monoliths were substituted for the characteristic masonry technique, and they were employed only in the central partition wall. They suggest a survival from the Early Iron Age stratum where monoliths were occasionally used for strengthening a rubble wall.

The demolition of the many characteristic II foundations in the remaining area of the tell will probably provide more precise evidence of their date.

In the meantime one may well suppose that the technique at Megiddo, borrowed, as Mr. Guy suggests, from a north Syrian school of building in the tenth century, survived here among the Phoenician inhabitants of the coastal region down to Hellenistic times.

A limit to the extent of the present excavations was suggested by a long wall of this type which passes across the summit of the tell dividing it roughly in half (see Pl. XXI, 2). The foundations of this wall towards the middle were sunk at least a metre below the ground level, which is indicated by a door sill in place on the top of the surviving part of the wall. In the coloured plan (Pl. XIX) some of the II foundations irrelevant to the section are omitted, but they do not include any of the characteristic type.

The early Hellenistic occupation covers most of the surviving area of the tell.

Whether the town was still surrounded by a rampart is a question that awaits further excavation. The bastion of two parallel walls built obliquely across the original fortification in squares C 1, 2 (see plan) is only provisionally attributed to Stratum IV on the negative evidence provided by an absence of later sherds below a limited part of the filling. On the other hand, it is perhaps unlikely that in the short period covered by IV and V so radical a change should have occurred in the aspect of the fortifications as to require the construction of such a bastion on a different axis and on an appreciably higher foundation. In style of building the later bastion does not differ noticeably from the main wall, which is itself not of a uniform workmanship.

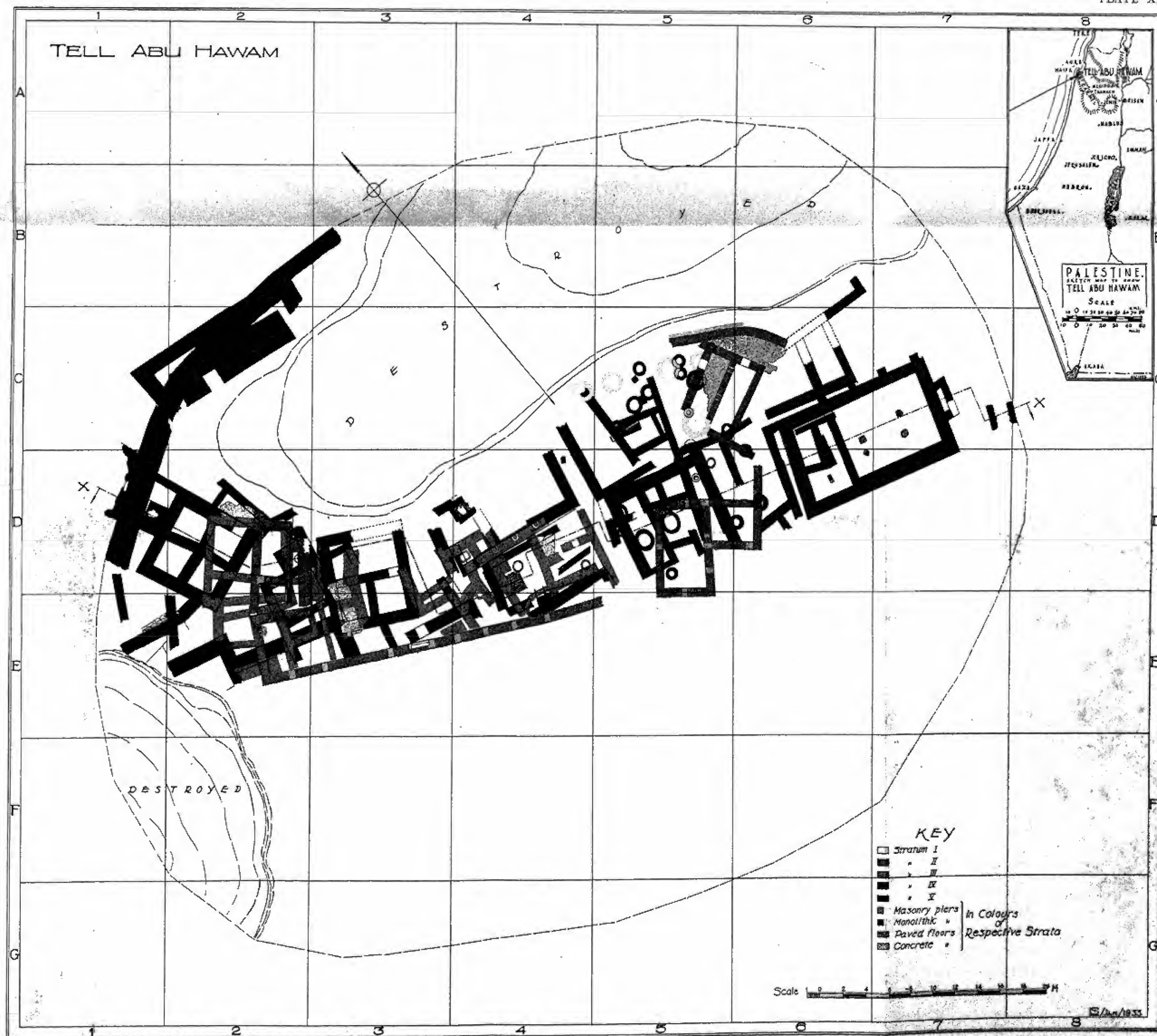
The expression 'Stratum I' is reserved for the mixed debris, containing sherds ranging from Hellenistic types to *terra sigillata*, which formed the surface of the tell. The building foundations in this debris were too fragmentary to give a plan. On Pl. XXIII, Nos. 1-15, can be seen specimens of pottery from the period of the reoccupation onwards.

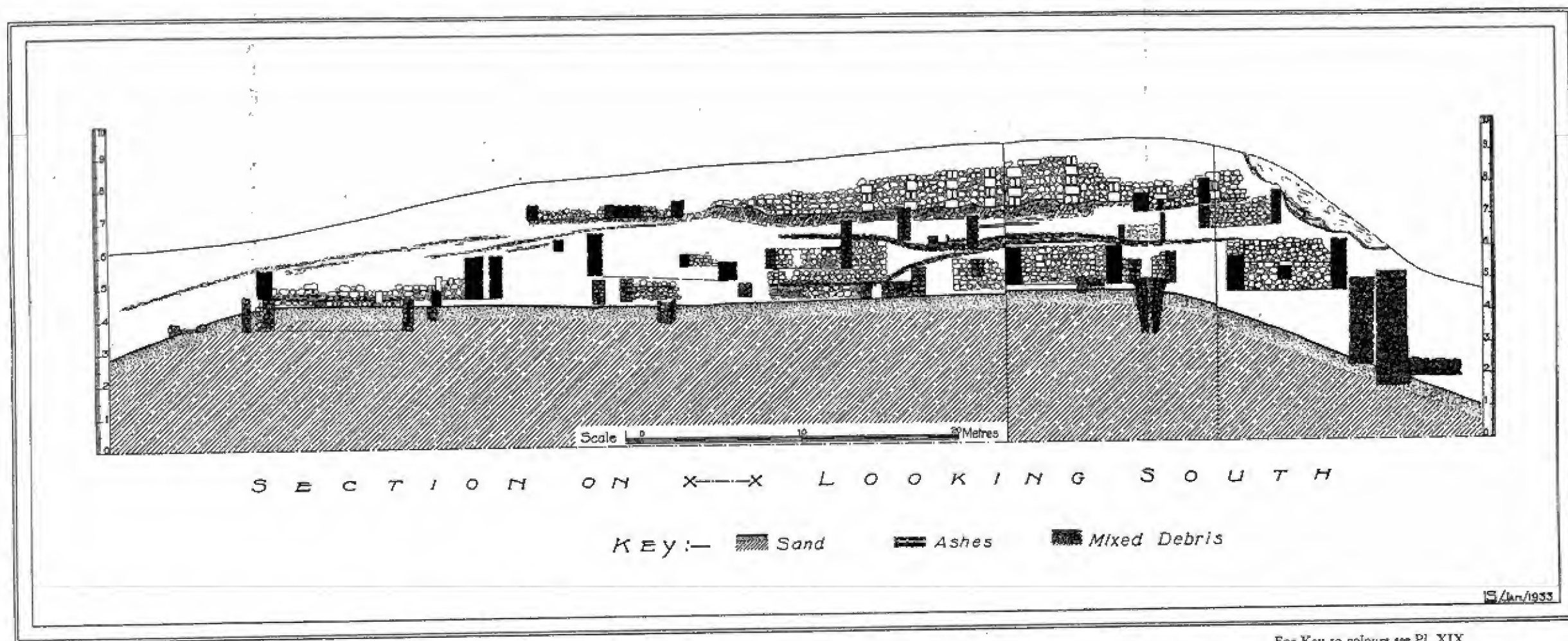
In the light of the obvious geographical importance of the site, the comparatively short and episodic character of its occupation seems to call for some comment. The town first emerges, fully grown, without evolution or history, at the moment when a burst of Aegean expansion, following the fall of Minoan power, was filling Palestinian cities with the products of Cypriote and Mycenaean culture. Can it be inferred that the town owed its existence to the commercial rather than to the strategic advantages of the site? If so, those advantages point unmistakably inland. As one among many and greater cities lining the coastal road from Egypt to the north, Tall Abū Hawam might profit from but could scarcely control the passage of commodities along that route. But as the harbour where the shortest road from Beisān, Megiddo, and the Esdraelon cities to the coast would reach the shore, its position was unique. It may be supposed that of the Aegean and sea-borne goods imported into those cities a large proportion was unshipped at Tall Abū Hawam, and this trade may well constitute the *raison d'être* of the town. If so, the failure inland of demand for overseas products, as conditions changed during the Iron Age, would soon involve decline and even abandonment of the site, especially if economic changes followed on a violent destruction of the town. This would explain the apparent discontinuity in the stratification of the Tall between Early Iron I and the Persian period.¹

What links, if any, can be established between the history of our site and fixed points in the histories of Beisān and Megiddo, where detailed archaeological evidence is available, must be left for the remaining excavation to show.

R. W. HAMILTON.

¹ Cf. a similar gap in the history of Tantūra, *Bulletin of the British School of Archaeology, Jerusalem*, No. 4, p. 39.



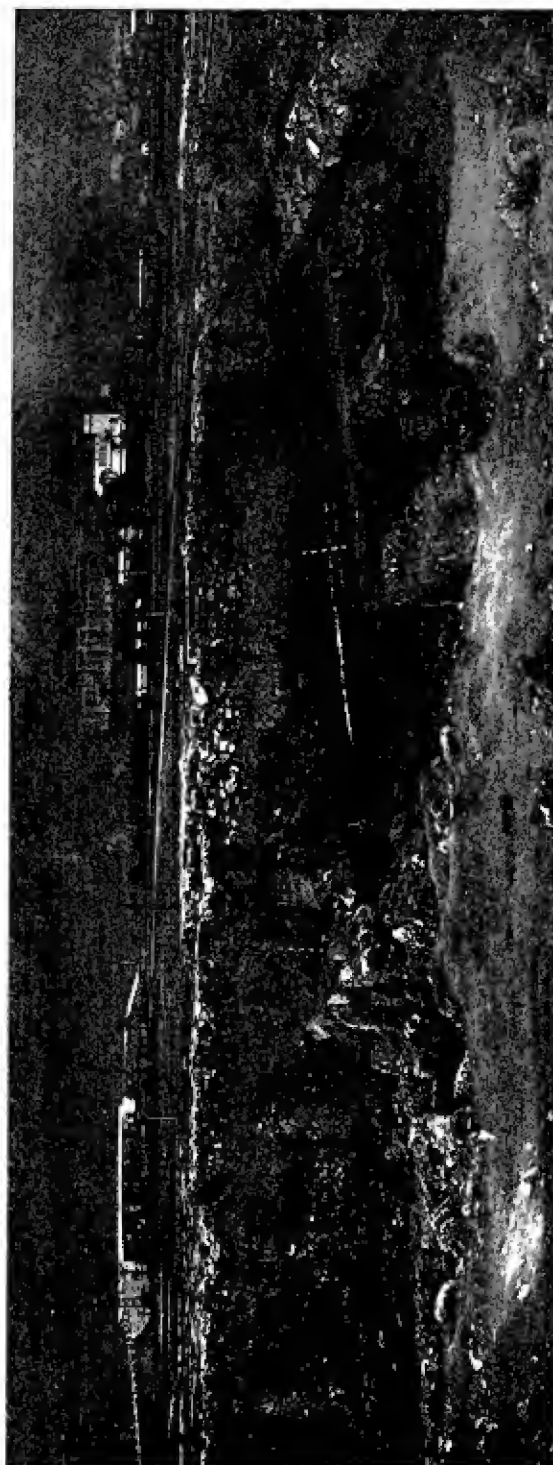


For Key to colours see Pl. XIX

TALL ABŪ HAWAM

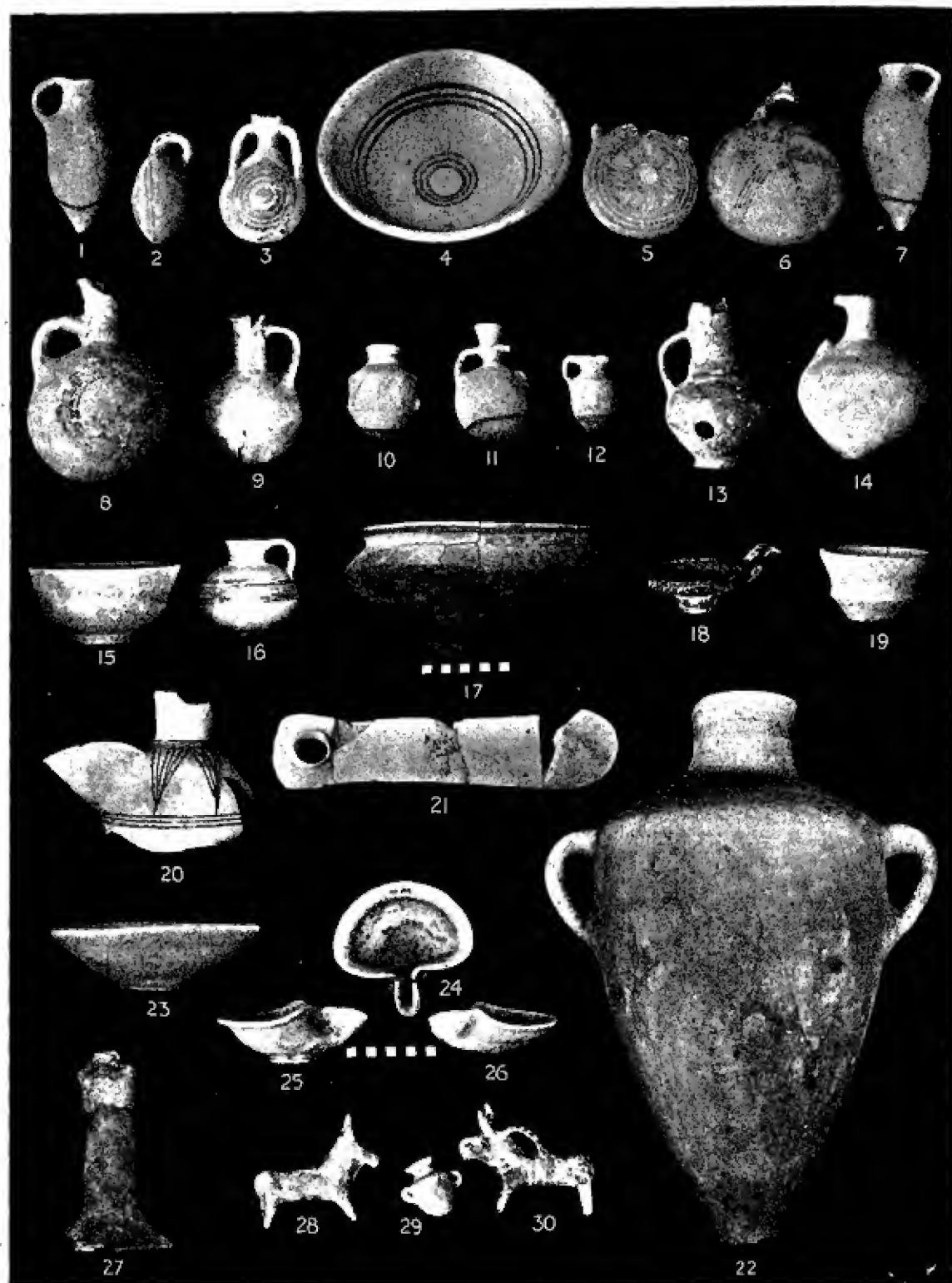


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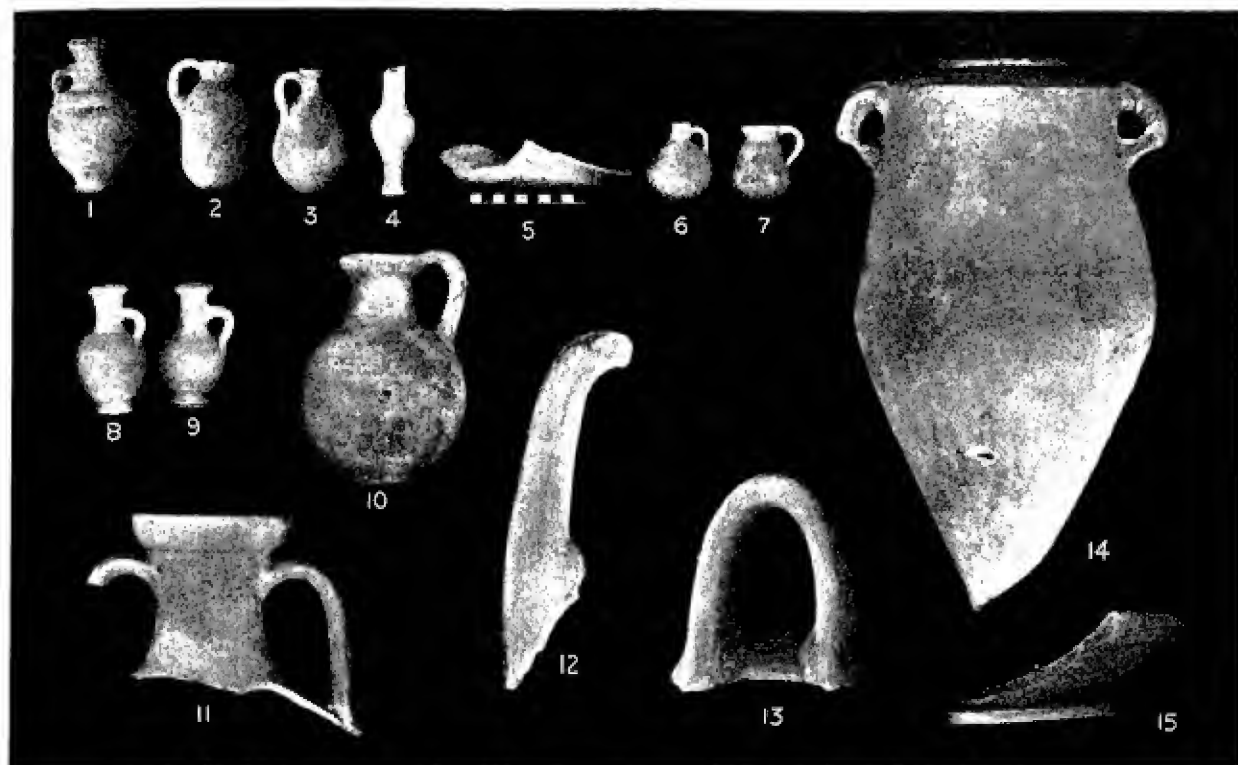


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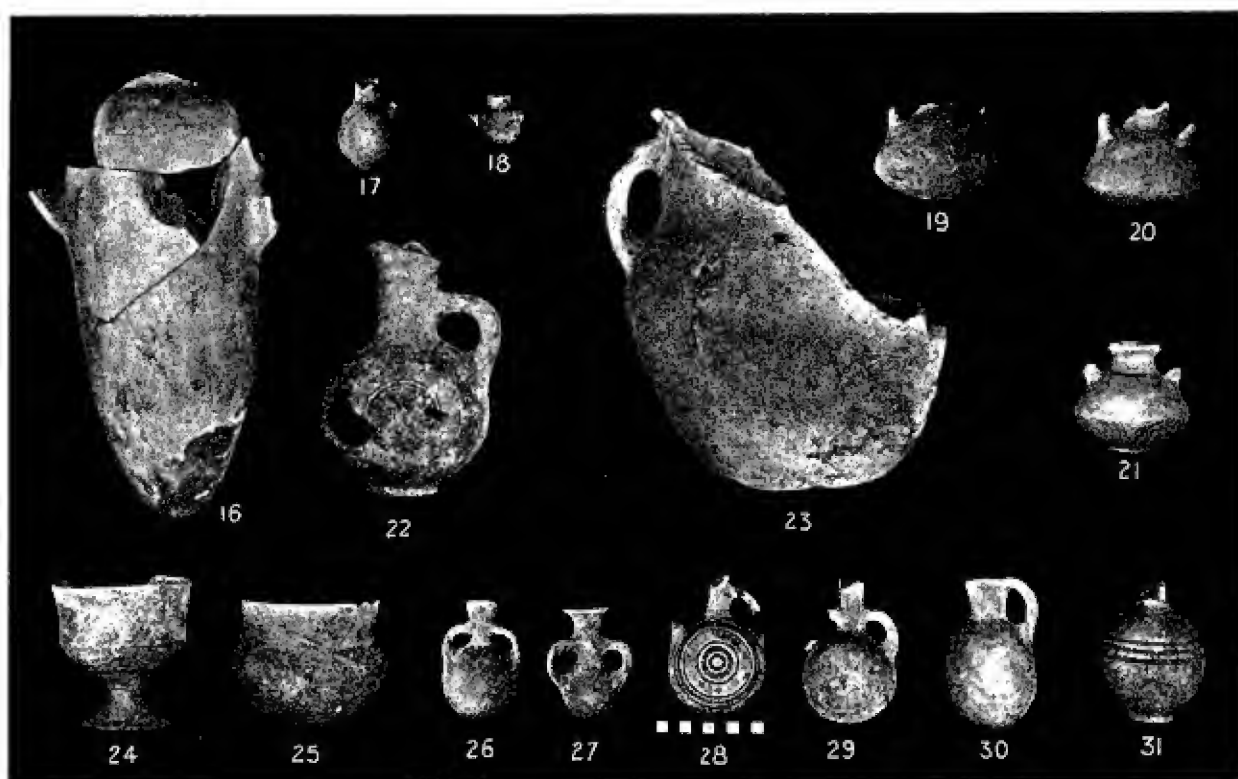
TALL ABŪ HAWAM



TALL ABU HAWAM
STRATA IV AND V



(a)



(b)

TALL ABO HAWAM

a. STRATUM II. b. STRATUM III

A TOMB AT EL BASSA OF c. A.D. 396

THE tomb here published is of interest particularly for its group of dated coins, lamps, and glass. It was discovered at el Bassa, near Rās en Nāqūra in the extreme north-west of Palestine, while foundations were being dug for a new mosque, and cleared by the Department's Inspector, Mr. N. Makhoul, in May 1932.

The tomb (v. Fig. 1) consisted of an atrium with three loculi, and was approached by a passage ending in a flight of three steps leading downwards. In the centre of the atrium was a pillar supporting the roof. The whole chamber had been plastered, and over Loculus 2 a cross (?) in red paint had been indicated. A comparatively small amount of earth had accumulated in the chamber, and the tomb appeared undisturbed.

About fifty-five coins were found, of which some thirty-two were legible and could be attributed to definite rulers, the remainder being all late fourth century *Æ* 3 or 4.¹ The earliest of the legible ones is a gold coin of Valens, in almost mint condition:

Obv. DN VALENS PERP AVG. Bust of Valens, right, diademed and robed.

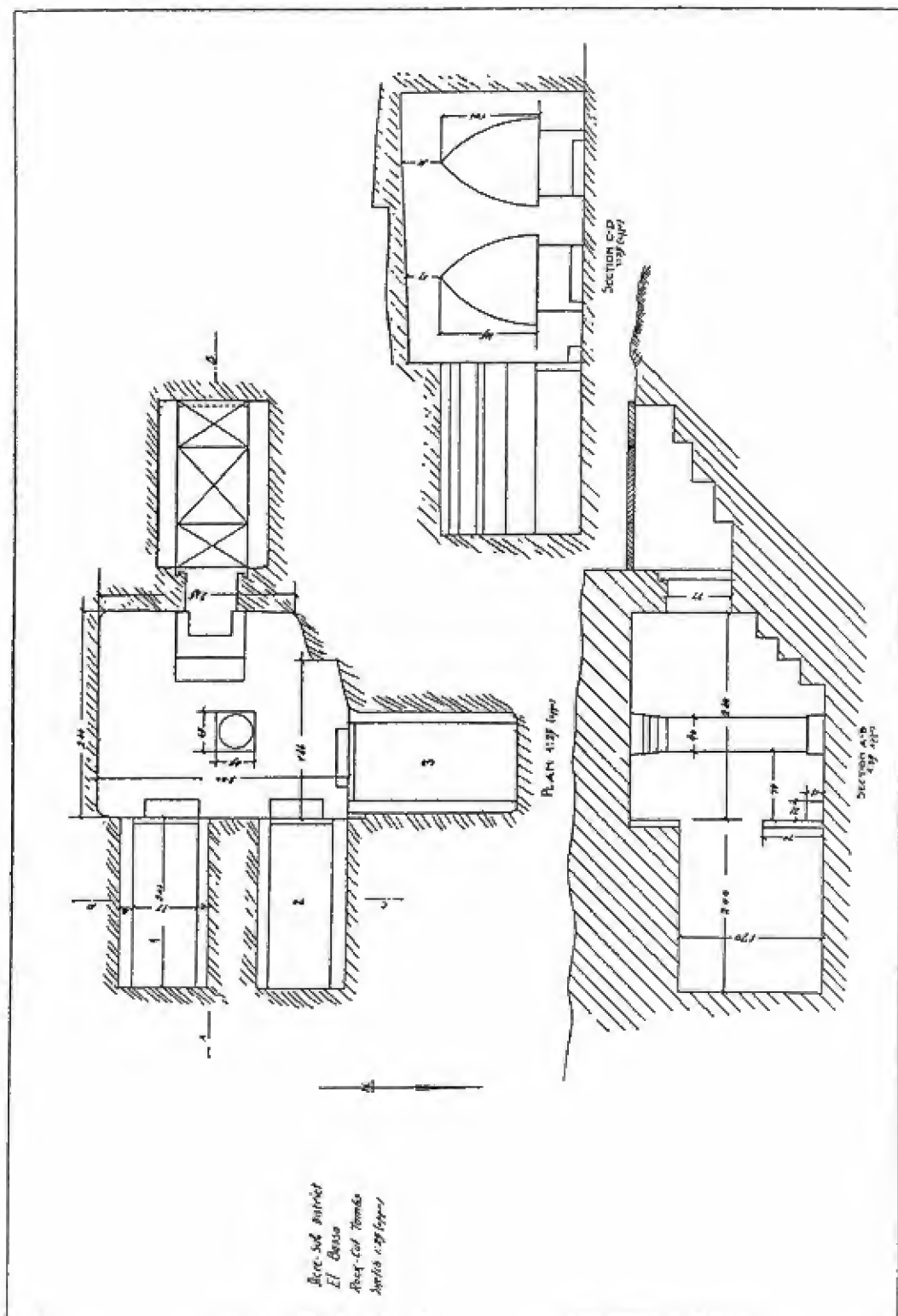
Rev. RESTITUTOR REIPUBLICAE. Legionary standing right, holding in right hand labarum and in left globe (?) on which stands Victory crowning him.

(v. Pl. XXIV, 10, 12.)

This coin was minted before 378, but is not of much avail for dating, except by way of general corroboration, since gold coins remained in circulation a long time. However, its excellent condition agrees well with the date to be suggested presently for the burial of the whole group, i.e. c. 396.

The remaining thirty-one identifiable coins were all bronze (*Æ* 3), and all of Theodosius, Arcadius, or Honorius. Further, only two reverse types were represented, the GLORIA ROMANORUM, used by all three Emperors, and the VIRTUS EXERCITI of Arcadius and Honorius. The fact that only these two reverse types occurred might suggest a deliberate selection, a view which would derive support from the further circumstance that the types are distributed, apparently quite fortuitously, among the mints of Alexandria, Antioch, Constantinople, Cyzicus, Heraclea, and Nicomedia. An alternative explanation would be that for a limited period these two types had as it were a monopoly in the region of north Palestine where the tomb occurred; in that event we must

¹ Six more *Æ* 4 of VIRTUS EXERCITI type have been identified since the above was written. This does not affect any of the conclusions drawn below.



assume that they became at once so plentiful as to oust all previous *bronze* coins (not *gold*; cf. the Valens coin above mentioned). The dating of these late fourth-century bronze coins is sufficiently uncertain, but in the present instance we have a very useful *point d'appui* in the death of Theodosius in 395. The GLORIA ROMANORUM type was certainly one of the later ones, and probably the last, of Theodosius;¹ thus all the coins of this type of Theodosius, Arcadius, and Honorius in our group are before 395. It has hitherto been held that the VIRTUS EXERCITI type was the first used by Arcadius and Honorius after the death of Theodosius, a supposition with which our hoard would agree admirably. The relative proportions of the two types (28 GLORIA ROMANORUM: 3 VIRTUS EXERCITI) suggest that the hoard was placed in the tomb at a time when the GLORIA ROMANORUM was still the main type in circulation and the VIRTUS EXERCITI had just begun to come in. For this the year 396 is the nearest date one can suggest, and, as the above reasoning shows, it may be taken as accurate with a fair degree of confidence. We shall therefore assume, in discussing the other objects from the tomb, that the year 396 gives us the approximate date at which they were buried. It should be added that the coins were found in more or less equal groups, divided among the three loculi which composed the tomb. Hence the various burials are practically contemporary.²

¹ For assurance on this point and for his view of the date of our burial as evidenced by the coins I am indebted to Dr. J. G. Milne. I quote from his letter: 'If you put 396 as the date of burial, it would be about as near the truth as it is possible to get.'

² *Legible bronze coins:*

1. *Theodosius* (A.D. 379-95): *Obv.* DN THEODOSIUS PF AVG. Bust of Theodosius, diademed, draped, and cuirassed, right. *Rev.* GLORIA ROMANORUM. Theodosius in military garb stands facing, looking to his left, holding labarum in right hand and globe in left. Ends of his mantle fall over either arm.

ALEA (1), ALEB (2), ANTA (6), ANTΓ (1), SMKΓ (1), SMNA (1). *Total* 12. (The type varies in details on the different dies.)

2. *Arcadius* (A.D. 383-408): (a) *Obv.* DN ARCADIVS PF AVG. Bust of Arcadius, diademed, draped, and cuirassed, right. *Rev.* GLORIA ROMANORUM. Arcadius in military garb stands facing, looking to his left, holding labarum in right hand and globe in left. Ends of his mantle fall over either arm.

ALEA (4), ALEB (1), CONSΓ (1), CONSΓ (1), SMH? (1). *Total* 8. (The dies vary in details.) (b) *Obv.* As (a). *Rev.* VIRTUS EXERCITI. Arcadius in military garb stands left, leaning right hand on spear and left on shield, and is crowned by Victory, who stands at right holding also a palm (cf. Honorius, Cohen 56).

ALE (1), mint illegible (1). *Total* 2.

3. *Honorius* (A.D. 393-423): *Obv.* DN HONORIUS PF AVG. Bust of Honorius, diademed, draped, and cuirassed, right. *Rev.* GLORIA ROMANORUM. Honorius in military garb stands facing, looking to his left, holding labarum in right hand and globe in left. Ends of mantle fall over either arm.

ALEA (3), ALEA (1), ANTΓ (3), SMKA (1). *Total* 8. (The dies vary in details.)

Emperor Uncertain: *Obv.* Illegible. *Rev.* Victory crowning Emperor. Legend illegible.

Thus: GLORIA ROMANORUM (28), VIRTUS EXERCITI (3). *Total* 31.

Fifteen terra-cotta lamps more or less complete were also found, along with fragments of several more of the same types. They are illustrated in Figs. 2 to 16 (drawn to half scale), so that a detailed description is superfluous. All the types are familiar enough. What constitutes their interest here is their date, which must be about 396 if the above argument from the coins is correct. That a homogeneous group of fifteen or more lamps of the types here represented should be found together in a tomb datable to the end of the fourth century, is somewhat of a surprise to students, for it has been held by most authorities that such forms were almost exclusively (late) fifth to eighth century; one might perhaps expect one or two suggestions of the coming 'slipper' form in a group of early fifth-century date, but a burial consisting entirely of these shapes must certainly be of the sixth century. So runs the current opinion. It is clear, however, from the contents of the present tomb that we have to revise our views, or, rather, we have now a definite piece of evidence for the dating of this type of lamp where we had none before;¹ and as a result we are bound to regard it as having been well established before the end of the fourth century. When it first came into use is a question still to be resolved.

A word or two on individual lamps in the group: the crosses on Fig. 4 and Fig. 9 indicate that the burial is Christian; there are no inscribed lamps, but Fig. 2 and Fig. 12 seem to belong to the period when the unfamiliar Greek inscriptions have been degraded into meaningless strokes—a stage which apparently was reached, by some lamp manufacturers at least, during the fourth century; the charming 'peacock' lamp, Fig. 3, has a parallel in the British Museum from Beirut,² dated, with as much accuracy as was possible in the existing state of our knowledge 'fourth-seventh century'; Fig. 14 differs somewhat in shape from the rest, and with its blunter nozzle conveys a suggestion of the type with square nozzle, often containing as many as six, eight, or twelve wick-holes, which was in vogue during the second and third centuries, of which it certainly seems to be the degenerate offspring.

It should be noted that the lamps were found distributed amongst all three loculi (like the coins) and the floor of the atrium; two lamps and a fragment were found in the last-mentioned position. This seems to preclude the possibility which has been suggested to account for this form of lamp along

¹ The Jerash excavations, as I understand from the excavators, provided no dated fourth-century lamps of this type, though many from the sixth century. Similarly from Palestine many examples of this form are known, but so far they have not been recorded in a certainly fourth-century context.

² *B.M. Catalogue, Early Christian Antiquities*, No. 835; also figured in *Guide to the Early Christian and Byzantine Antiquities in the B.M.* (1921), Fig. 21, p. 38.

A TOMB AT EL BASSA OF c. A.D. 396

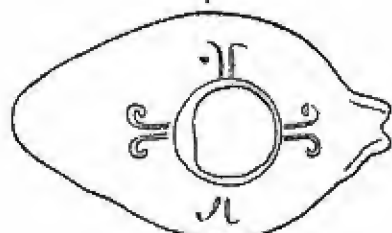
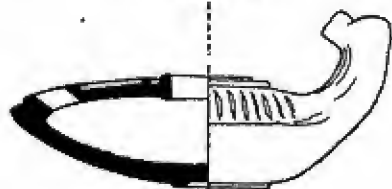
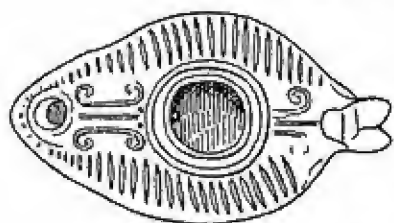


FIG. 2. [1]

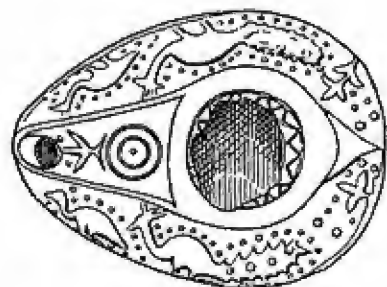


FIG. 3. [1]

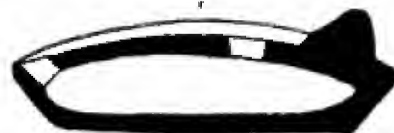
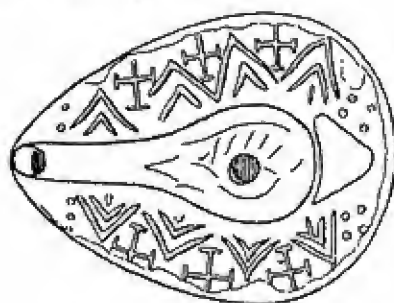


FIG. 4. [1]

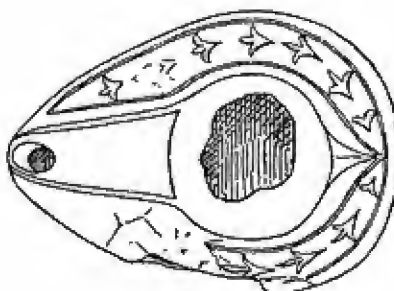


FIG. 5. [1]

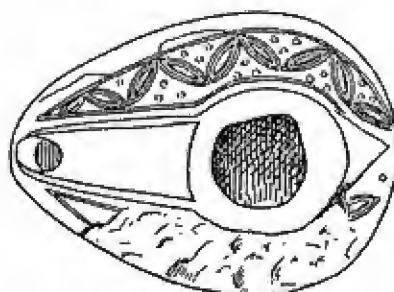


FIG. 6. [1]

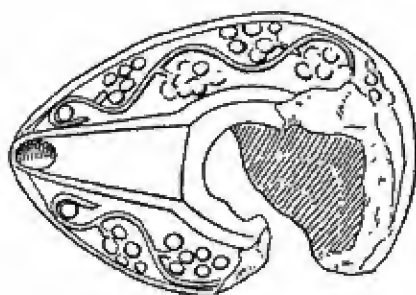


FIG. 7. [1/2]

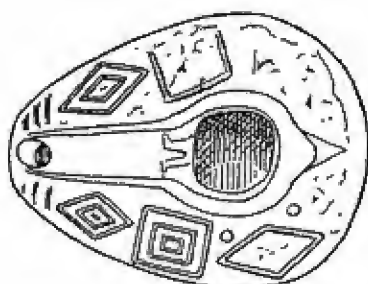


FIG. 8. [1/2]

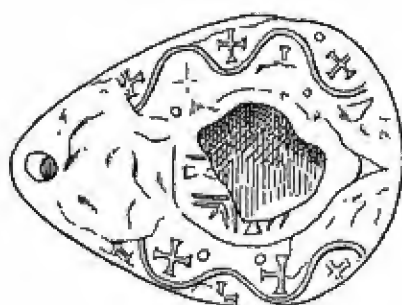


FIG. 9. [1/2]

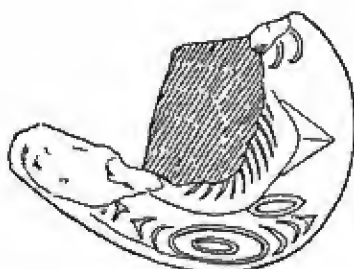


FIG. 10. [1/2]

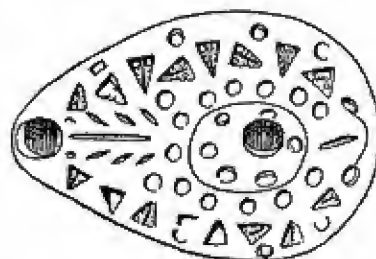


FIG. 11. [1/2]

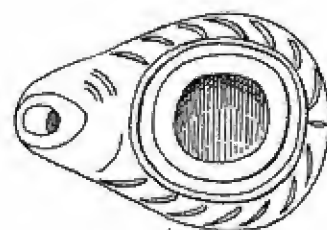


FIG. 12. [1/2]

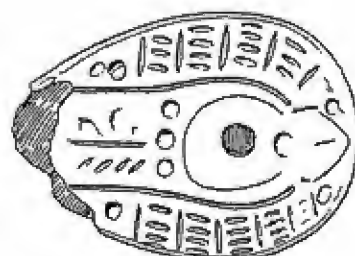


FIG. 13. [1/2]

A TOMB AT EL BASSA OF c. A.D. 396

with these coins, of the tomb's having been kept partially open long after the original burials, and fresh offerings added from time to time. Such a hypothesis would need some independent evidence before it could be accepted. The present tomb showed no sign of rifling or later disturbance, nor did it

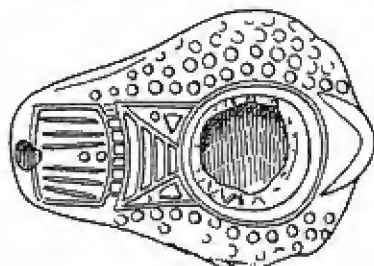


FIG. 14. [1/2]

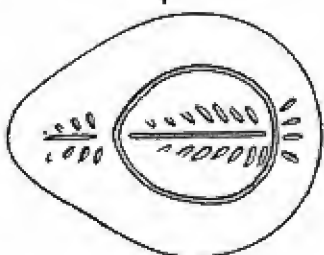
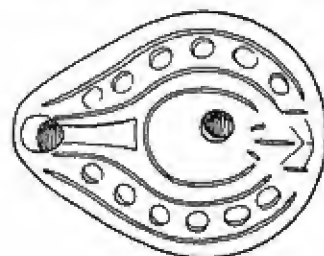


FIG. 16. [1/2]

yield a single coin of the later period during which we are to suppose that it continued in use, or received further offerings. Can we assume that (in effect) *only* coins were placed in the tomb at one time, that of burial (fourth century), and *only* lamps at another (fifth to sixth century), excluding for the moment the remaining objects from the tomb? This would follow if we assumed the 'prolonged use' hypothesis. The other suggestion that the lamps were added over a long period in a small receptacle or adjunct to the tomb accessible from outside, after the tomb itself was closed, is disposed of by the position of the lamps found, and by the form of the tomb.

No such forced explanation of the presence of these lamps in a tomb of A.D. 396 is necessary when the simple one is available that they are of that date. It is clear that the earliest Arab lamps were indistinguishable from the

latest Byzantine ones in form, very much as the earliest coins in use after the Moslem conquest resemble the Byzantine and bear Greek inscriptions. Hence we have a very slight change in shape from the fourth-century Christian to the seventh-century Moslem lamp. A satisfactory chronological framework for

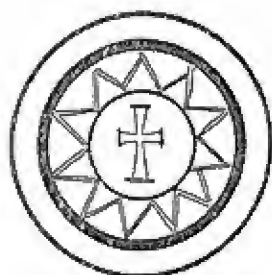


FIG. 17. [4]



FIG. 18. [4]

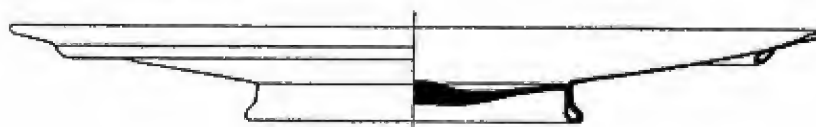


FIG. 19. [4]



FIG. 20. [4]

late Roman, Byzantine, and early Moslem lamps is still to seek. The present tomb contributes its mite of evidence; we must accept it, at least provisionally, even if it disturbs some views whose long acceptance may have helped to conceal the uncertain foundation on which they rested. μία χελιδὼν ἔαρ οὐ ποιεῖ; but the methodical observer will fail neither to record the appearance of his first swallow nor to speculate on the reasons for her appearance.

Glass vessels from the tomb are shown in Figs. 17 to 26. The cross in the centre of the bowl, Fig. 17, is further evidence that the burial was Christian. The two plates (Figs. 19 and 20) are amongst the largest of their type so far

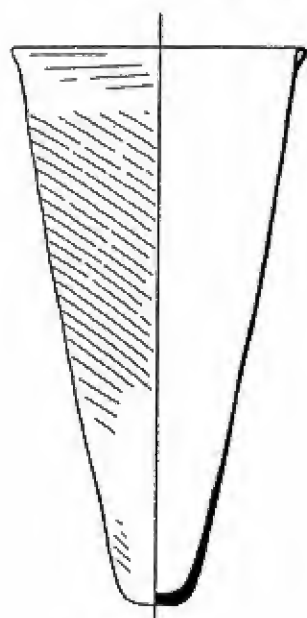


FIG. 21. [$\frac{1}{2}$]



FIG. 22. [$\frac{1}{2}$]

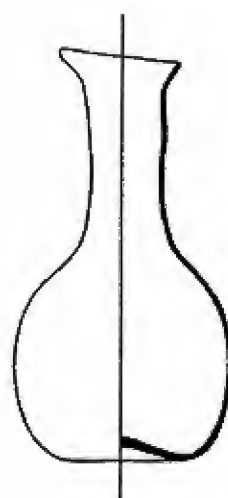


FIG. 23. [$\frac{1}{2}$]

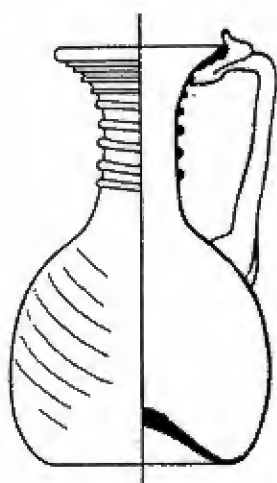


FIG. 24. [$\frac{1}{2}$]

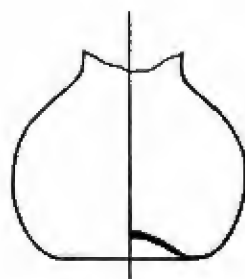


FIG. 25. [$\frac{1}{2}$]

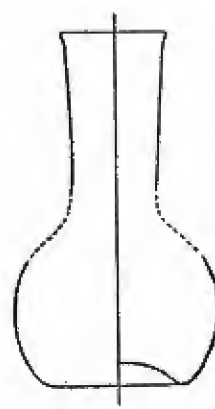


FIG. 26. [$\frac{1}{2}$]

found in Palestine, the larger, Fig. 19, being 0.44 m. in diameter. The drawings show the details of construction. The pointed vessels, Figs. 21 and 22, are worth notice; Fig. 22 is not a funnel, its pointed base being closed. Evidently both must have stood on a support, but their precise use remains uncertain. The remainder are flasks and jugs sufficiently well known. Glass bracelets, of the plain and fluted varieties, are shown in Pl. XXIV, 1 and 2.

The bronze ewer, Fig. 27, has good lines, and is interesting for the draped bust, rather sketchily incised, at the base of the handle. It bears out the general impression of moderate wealth conveyed by the other articles in the tomb, including the eight gold ear-rings and the gold finger-ring with rectangular bezel inset with green glass shown in Pl. XXIV, 5-9, 11. These ear-rings are not as yet accurately datable by their types, but it may be tentatively remarked from dated finds that have been made in recent years that second to third century A.D. groups usually include several of boat-shaped type, or with a side-plate in gold sheet, often bent into a sort of hollow cup,¹ whilst those of the fourth and fifth centuries seem generally to yield more of the plain wire loops, sometimes with pendant of twisted wire² or beads, and often some examples of the bunch of grapes, as here.

A bread-stamp, nearly complete, circular and of very soft and friable local limestone, together with what appears to be a fragment of another but rectangular one, are shown on Pl. XXIV, 3, 4. The design on the nearly complete one is schematic; on the border of the smaller fragment the pedestal vase with streamers issuing from the mouth is more interesting.

Insignificant in themselves among the contents of the tomb but noteworthy in view of the rarity of such material of Roman date³ were three small fragments of iron chain-mail. There were two different pieces of armour represented, one of a larger and coarser, the other of a finer mesh. The largest fragment was not more than 0.07 m. in length. All were much oxidized, and the links had evidently commenced to stick together before the decay of the original leather foundation to which they were sewn, for their arrangement on the interior was smooth and even.

¹ Cf., e.g. *Quarterly of the Department of Antiquities, Palestine*, I. 1, Pl. XIV, 3 and 7; also *ibid.*, Pl. VIII, 9 (second to third century A.D., from Karm al-Shaikh, Jerusalem).

² Cf. some from a tomb at Askalon, probably fourth century, *Quarterly*, II. 4, Pl. XLVIII, 7, 8, 10, 11.

³ Several fragments from Newstead in Scotland (Curle, *A Roman Frontier Post and its People*, s.v.), and several from Roman sites in Germany.

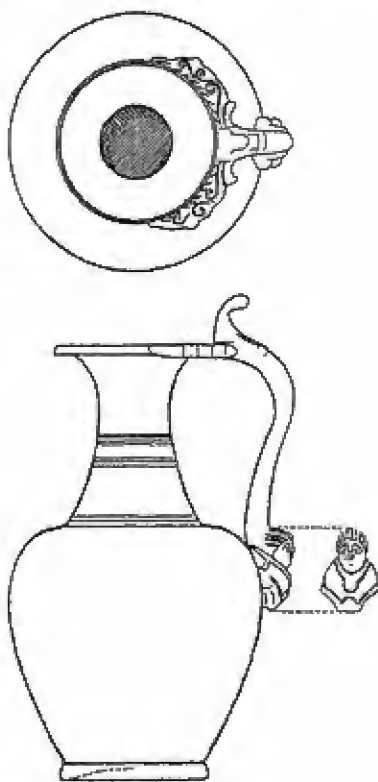


FIG. 27. [L]

Other objects in the tomb, not illustrated here, were part of a crescent-shaped iron cutting implement, resembling a 'gorse-hook', several of the familiar bronze bells,¹ numerous iron and bronze bracelets, late Roman ribbed sherds, beads, and an iron pick.

It will be seen that the tomb is of considerable interest for the chronology of this rather neglected period. Already its evidence is being confirmed in various particulars by other more recently found tombs, which will be described shortly in this place.

J. H. ILIFFE.

¹ Cf. 'Rock-cut Tomb at Tarshiḥā', *Quarterly*, III. Pl. VIII.

THE BYZANTINE CHURCH AT SUHMATA

I. *The Church*

IN May 1925 Mr. J. Ory, Inspector of Antiquities, reported the existence of a ruined church on a hill near Suhmātā village (Palestine Exploration Fund Map III, M.e.). The site was cleared by the present writer on the 23rd to 27th June 1932. After the necessary cementing of the damaged parts of the mosaic had been completed, the site was covered up again on the 4th July 1932.

About five minutes' walk due north of Suhmātā a large terrace is found on the southern slope of a hill. The existence of a settlement on the spot is attested by the finds of dressed stones, presses, cisterns cut in the rock, and, finally, by the name of ed-Duweir (the Little Monastery) given to the top of the hill, at present occupied by a Christian graveyard. Several years ago a stone with a cross in a circle (Pl. XXVI, 2) was reported as found in the church.

The church (see Plan) is of the usual basilica type, with a narthex, a nave separated by a row of four columns from two lateral aisles, and a semicircular apse and choir separated from the nave by a chancel. At present only the foundations and part of the pavement of the left half of the church remain.

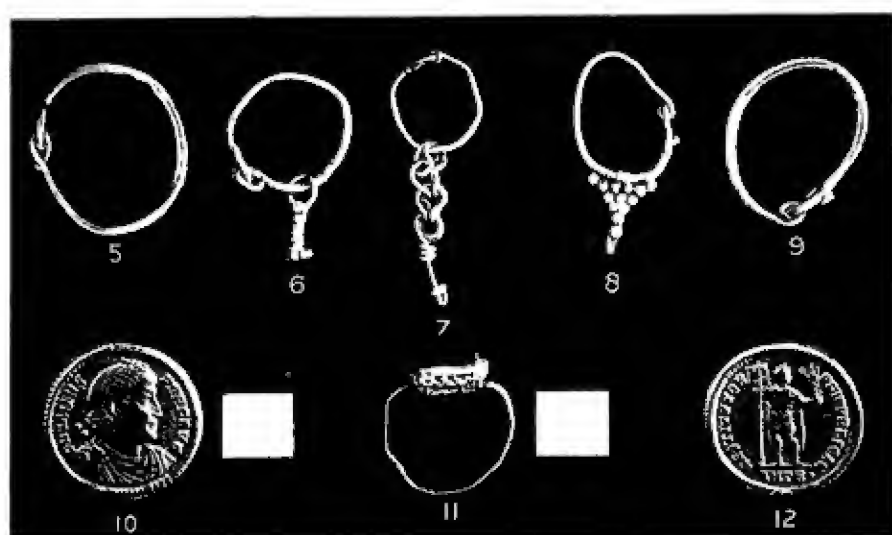
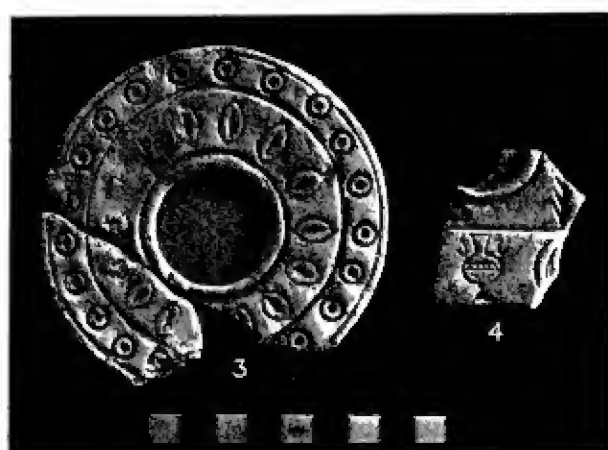
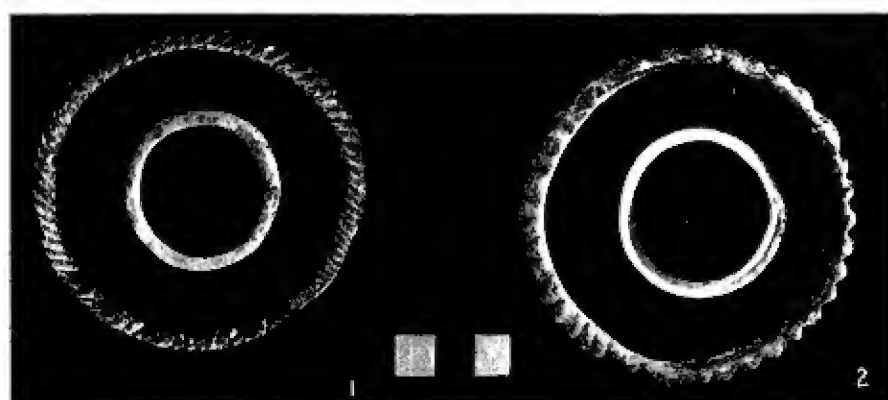
The church was probably entered from an atrium which included a cistern found to the west of the narthex. From the atrium the narthex (Pl. XXV, 1) was entered through a portico (the base of one of the supporting columns was found, measuring 62 cm. square, column diameter 56 cm.). This portico was walled up at a later date. The narthex measured 10-10.25 m. by 2.50 m.

The church proper was entered by three doors, the central door being 1.50 m. broad, the left door only 1.35 m. Of the right door no trace remains. The slitted thresholds of the two former were found *in situ*.

The central nave of the church (including the chancel) was 13-14 m. long and 5.85 m. broad. Four columns (identified by square gaps in the mosaic, each 62 cm. square) were placed at intervals varying from 1.50 m. to 1.73 m. and separated the nave from the left aisle (Pl. XXV, 2). This aisle was 2.34 m. in width.

The apse (Pl. XXVI, 1) measured 5 m. in width and 3.35 m. in depth.

The foundations of the wall were partly cut in the rock and partly made of well-squared masonry. The thickness of the foundations varies: 82 cm. in the outer wall, 80 in the wall separating the narthex from the nave, 75 in the wall of the apse, 70 in the west wall of the left aisle, and 52 cm. in a small wall separating the apse and the left aisle.



EL BASSA TOMB

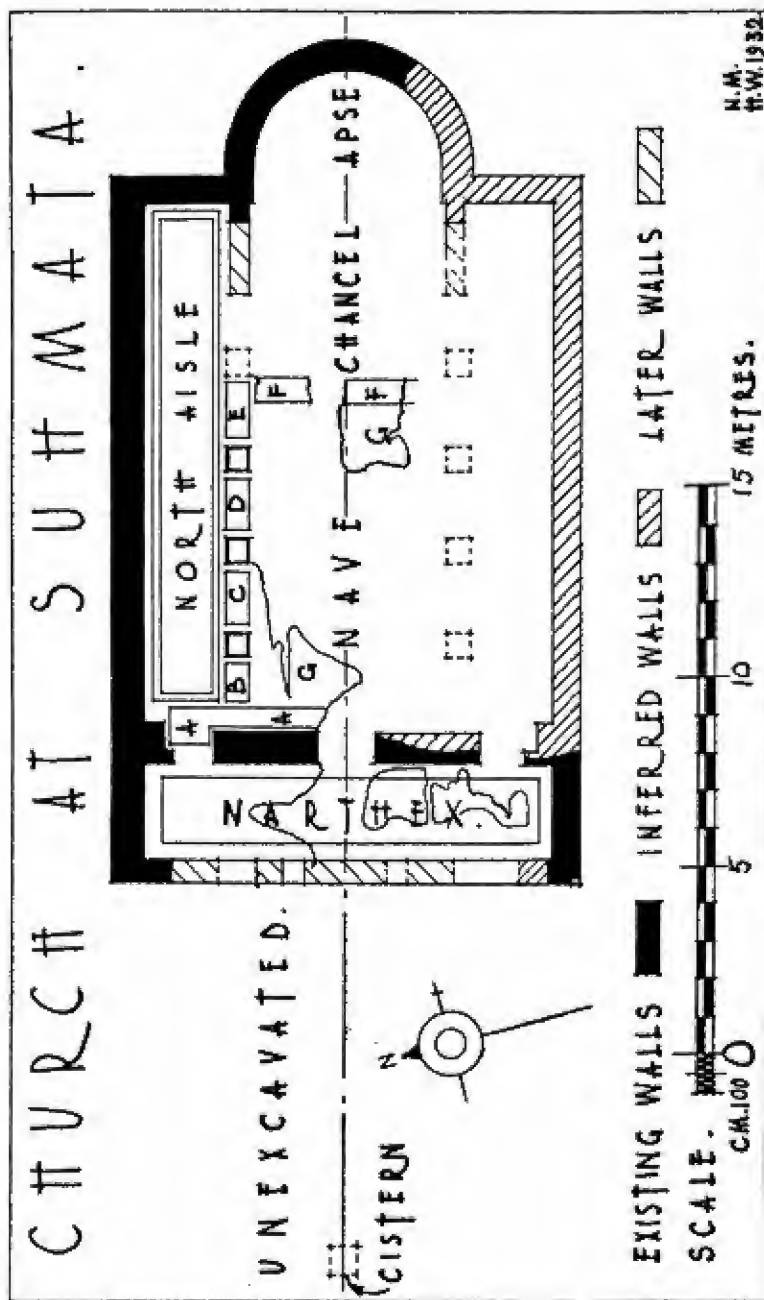


FIG. 28.

The church is orientated nearly due east, with a slight deflexion to south (15°).

The whole building was once paved with mosaic, with the exception of the raised chancel and the apse, where traces of a pavement of stone slabs were found.

In the course of the clearance various small marble fragments, a column base, three voussoirs, and several dressed stones of considerable size were found, with traces of plain plastering. These objects were found in the east end of the left aisle. The plastering could also be traced in the lower courses of the walls.

N. MAKHOULY.

II (a). *The Mosaic Pavement*

With the exception of the chancel and apse the whole church seems to have been paved in mosaic.¹ What remains are fragments of the pavement in the narthex, the complete pavement of the north (left) aisle, and fragments in the nave (see Plan *A-F*), the most important of which, *F*, contains the inscription.

In the *narthex* (Pl. XXVII, 1) the pavement decoration consists of a white surround, a guilloche (*B 12*)² border, and a field of interlocking hexagons arranged round circles (*H 5*). Inside the hexagons grapes and pomegranates are represented. In the circles and interstices we find geometric figures, diamonds, lozenges, and sprigs arranged crosswise.

The *north aisle* (Pl. XXVII, 2) has a white surround sprinkled with diamonds, a simple guilloche (*B 2* in *A 2*) border and a field of interlacing ovals and circles. The circles have in their centre four sprigs arranged crosswise.

At the entrance of the *nave* a narrow strip *A* (see Plan) runs right across the church. It is decorated with a vase in the recess in front of the north door (Pl. XXVIII, 1). From the vase a vine-trellis issues, its branches winding across the church. The vase is flanked by two birds (apparently partridges), a common motif.³ In front of the intercolumnar space *B* the vine-trellis is interrupted by a 'duplex' sign (*I 4*) and a diamond with cruciform decoration.

The *intercolumnar spaces*: *B* (Pl. XXVIII, 2) has two circles crossed by diagonal lines; *C* (Pl. XXIX, 1) a pomegranate tree with four birds in the corners and one probably perching on its top; *D* (Pl. XXIX, 2) intertwining bands with diamonds in the interstices; *E* (Pl. XXX, 1) intersecting circles (*J 4*) with chequer boards in the centre and on each leaf.

¹ This agrees with the view expressed by J. W. Crowfoot in his *Churches at Jerash*, London, 1931, p. 40. But cf. also p. 63, n. 18.

² Here and subsequently the letters in italics followed by numbers refer to the patterns published in this *Quarterly*, II, 138 ff.

³ Cf. p. 62.

THE CHURCH AT SUHMĀTĀ: II (a). THE MOSAIC PAVEMENT

The *nave* (Pl. XXX, 2) has a guilloche border (resembling *B 12*) and in the field nine-petalled flowers (type *Ƴ 5*) crossed by diagonal garlands, with sprigs (*F 1*) arranged crosswise in the spandrels. The two remaining fragments of this part of the pavement measure in the west 2.50 by 2 m., in the east 2 by 2.15 m.

The preservation of the pavement in its extant parts is fair. In the north aisle a damaged spot has been repaired by coarse strips of white and blue tesserae. On the other hand, the iconoclastic excisions of the images of birds (near the vase in strip *A*; in the space *C* round the pomegranate tree, where one bird was left intact) were never repaired, except for a stone placed in a rent near the vase (Pl. XXVIII, 1). The iconoclastic destruction seems therefore to mark the time-limit of the occupation of the church.

The tesserae are 108 to 10 cm. sq. in the church, 112 in the narthex, 100 in the inscription. The colours include only hues of the local limestone (white, black, red, brown, pink, yellow, grey-blue). No green or blue tesserae were observed, neither were glass cubes. This fact puts our pavement in sharp contrast with the pavements at Beit Alfa, Shellāl, Umm Jerrār, and elsewhere. Obviously, ancient Suhmātā was a village lost in the mountains, having less intercourse with the factories of Greece and Egypt than the churches near Gaza; and this in spite of its comparative nearness to the sea.

Regarding the decorative elements in the pavement¹ one may note that the motif of the north aisle is rather rare; a similar decoration is found in the church of SS. Cosmas and Damian (A.D. 533) at Jerash.² The ornamental types of the intercolumnar spaces are more frequent;³ the types of the nave and narthex are common.⁴

The origin of the vine-trellis and vase, the guilloche, the flowers, the pomegranate tree, the birds, and of the narthex decoration are clearly Byzantine-Syrian. The geometric interlacements and curves belong to an earlier style traceable in the west to the Augustan age and very probably originating in the Hellenistic East.

It is not easy to sum up the style of the mosaics. The pavements certainly do

¹ For parallels in Palestine for the patterns marked in italics see the key on p. 58 f.

² Crowfoot, *Churches at Jerash*, London, 1931, Pl. X.

³ Those of *B* in Crowfoot, l.c., London, 1931, Pl. XIII (1). The decoration of *E* with squares in the centre or segments occurs, e.g., in the Eleusis mosaic (Speltz, *L'Ornementation polychrome*, I, Pl. 26, 8 and 10), in the third-century Roman hall at Miletus (*Milet*, I, 7, Pls. VI and VII), in the baths there (*Milet*, I, 9, Pl. XL); also in the fourth-century church at Arkitsa (Orlandos in *Byzantion*, V, 224 ff.), at Nîmes (*Invent. des mos. de la Gaule*, I, No. 301), and in the fifth-century church at Samos (Schneider in *Athenische Mitteilungen*, LIV, 1929, Beilage XLIV).

⁴ See the key p. 59 under *H 5* and *Ƴ 5*.

not show the slovenly, easy-going work of later Byzantine mosaics, nor do they exhibit their rich and varied human, animal, and vegetable decoration. The decoration is closely knit, geometric, and nearly related to the styles of the Early Empire by the almost complete absence of figures and animals. The mixture of the old and new is what one would expect from a village hidden away in the mountains of Phoenicia, where the old could survive and the new would be slow to penetrate.

(b). *The Inscription*¹

The dedicatory inscription of the church stretched across the whole breadth of the nave in front of the chancel.² It consisted originally of three parts, the central part being framed in a *tabula ansata*.³ This is the only well preserved section. The right wing is lost; the left wing has come down to us in fragments, which are, however, sufficient to make clear its tenor.

The inscription is now in five lines, totalling 48 cm. in height. The letters (black on white) are 12 cm. high in the first line and 7 cm. in the other four. The centre part measures c. 1.72 m.; the length of the whole inscription can be made out to have been 4.86 m.,⁴ of which 3.28 m. have been preserved.

A. I. *Centre* (Pl. XXX, 3):

+ ΕΦΥΛΟΚΑΛΕΘΗΕΝΜΛΩΟΥΤΟΥΠΧ^Η IN . .
 + ΕΓΗΝΕΤΩΕΥΝ Θ^ΕΧΥΕΦΟΕΙΕ ΕΠΙΤΟΥΩΕΙΩ/
 ΤΟΥ·Ι·ΩΑ^ΝΟΥΑΡΧΙΕΠΙΕΚΟΠΟΥΣ ΚΥΡΙΑΚΟΥΧΩΡΕΠ
 ΣΕΠΙ ΤΟΥΔΕΣΠΟΤΟΥΗΜ^ΣΤΕΦΑΝΟΥ ΑΡΧΣΠ^ΕΡΕ.
 ΣΟΙΚΟΝΟΜ^Σ ΕΠΙΤΩΝΛΑΜΠΡΟΤ^Σ ΜΑΡΙΝ^ΥΚΟΜ^ΣΔΙΩΕ.

II. *Left wing* (Pl. XXXI, 1 (a-c)):

. . Ι.ΖΒΟΗ . . . ^ΝΤΗΚΩΜ ΤΗΣΕΥΛΟΓΗCΟ
 . . Υ. ΨΝΨ / . . . ΑΒ.ΝSΘΕΟΔΩ — — — — ΡΑ
 . . Ο — — ΗΛΙ^Υ . . . ΕΟΔΩΡΟCΣ·Ι·C — — — —
 — — — — Ι — — — ΕΟ.SHΛΙΑC — — — —
 — — — — ' — — — ΙΑΙ.ΝΟΙΤΗC — — — —

¹ I have to thank Professor A. Alt and Dr. M. Schwabe for assisting me in elucidating various points in this inscription.

² This is the most common position of inscriptions in church pavements, see p. 71, paragraph 20.

³ For other examples of the *tabula ansata* in church pavements in Palestine see pp. 71, paragraph 20.

⁴ The calculation is as follows: The centre part is now 1.72 m. long. Allowing for the two letters missing at the end, it can be reckoned to have measured 1.78 m. Assuming the whole to be symmetrical, a line halving the *tabula ansata* at 89 cm. from either end would mark the centre of the inscription. The length of one-half being known (2.43 m.), the original length of the whole inscription must have been 4.86 m.

B. I:

[Ἡ ἀγιωτάτη ἐκκλησία τοῦ ἀγίου . . .]¹+ἐφ(ι)λοκαλέθη ἐν μηνί λώου τοῦ π̄χ
 ἰν[Δ(ικτιῶνος)Υ] / +Ἐγ(έ)νετ(ο) σὺν θ(ε)ῶ ἡ ψ(ή)φ(ω)σις ἐπὶ τοῦ (δ)σιω-
 τᾶ/του Ἰωάν(ν)ου ἀρχιεπισκόπου (καὶ) Κυριάκου χωρεπισκόπου / (καὶ) ἐπὶ
 τοῦ λεσπότου ἡμ(ῶν) Στεφάνου ἀρχ(ι)πρ(εσ)β(υτέρου) / (καὶ) οἰκονόμ(ου) (καὶ)
 ἐπὶ τῶν λαμπροτ(άτων) Μαρίνου κόμ(ητος) (καὶ) Δί(ου) β(ουλευταῶν).

II:

[+K]ύ(ριε) [Ἰ(ησο)]ῦ βοή[θησ]ον τῇ κώμ[η ταύ]τῃ (καὶ) εὐλόγησο/[ν α]ὔ[τ]ῃν
 ψ . . . αβ. ν (καὶ) Θεόδω[ρος - - ρα / - - καὶ - -] ο[ς (καὶ)] Ἡλί[α]ς [(καὶ) Θ]εόδωρος
 (καὶ) Ἰω[άννης (καὶ) - - / - - (καὶ)Τ]ι[μῶθ]ε[ο]ς [(καὶ) Ἡλίας - - / - - [Δ]ιάκ[ο]νοι
 τῆς [ἀγιωτάτης ἐκκλησίας? - -]

C. I.

(Cross) (*This most holy church of the Holy . . . ?*) was beautified in the month Lous
 of (the year) 680, being the (third) year of the indiction (= August A.D. 555).

(Cross) *The mosaic was made with God's help in the time of the most holy John, archbishop, and Cyriacus, country-bishop, and in the time of our lord, Stephan, archpriest and administrator, and in the time of the most illustrious Marinus Count and Dios, Councillors (?)*

II.

(Cross) *Lord Jesus (?) help this village and bless it. . . . Theodorus and . . . and Elias and Theodorus and John and . . . and Timotheus (?) and Elias and . . . deacons of the (most holy church (?)) . . .*

I. I. 1. ἐφιλοκαλέθη. This verb occurs in the active in *PES*,² II, No. 699; as a noun, spelled φυλο-

¹ □ = missing and supplied; () = abbreviations; {} = correction of text.

² *Abbreviations:* *AES*—American Archaeological Expedition to Syria, Part III. Greek and Latin Inscriptions; *CIG*—Corpus Inscriptionum Graecarum, Part IV: Inscriptiones Christianae; *GG*—Jerash, Church of St. George: see Crowfoot, Churches at Jerash, Pl. IX; *Gγ*—ibid., Pl. VI (St. John Baptist's); *H*—Hit inscription, Mouterde in Syria, 1925, p. 360; *ICAM*—Grégoire: Inscriptions chrétiennes d'Asie Mineure, fasc. 1, Paris, 1922; *Ḫi*—Ḫiya mosaic, Contenau in Syria, 1920, pp. 302 ff.; *JRS*—Journal of Roman Studies; *Me*—Mehaiyet mosaic, W. H. Robinson in American Journal of Archaeology, 1914, pp. 492 ff.; *MT*—Madaba, Theotokos Church, Séjourné in *RB*, 1892, pp. 639–40; *MPP*—Mosaic Pavements in Palestine, Quarterly of the Department of Antiquities, Vol. II, pp. 136–81; Vol. III, pp. 26–73; *MuNDPV*—Mitteilungen und Nachrichten des Deutschen Palästina-Vereins; *NY*—Nabi Yunis mosaic, Renan, Mission de Phénicie, pp. 511–14; *PES*—Princeton University Archaeological Expedition to Syria, Part III, Greek and Latin Inscriptions; *Q*—Qabr Hiram mosaic, Renan, Mission de Phénicie, pp. 613 ff.; *QSt*—Quarterly Statement of the Palestine Exploration Fund; *RAO*—Clermont-Ganneau, Recueil d'archéologie orientale; *RB*—Revue biblique; *S*—Serjilla mosaic, *AES* 237; *Wadd*—Le Bas and Waddington, Inscriptions grecques et latines, Part VI, (Syrie), Paris, 1870; *Y*—Yadūda mosaic, Savignac in *RB*, 1903, pp. 434–6; *ZDPV*—Zeitschrift des Deutschen Palästina-Vereins.

καλία, in the text: ἐγένετο πᾶσα ἡ φυλοκαλία (*ICAM*, 225); see also φιλοκαλία (= προσφορά) in *AES*, III, No. 336. The verb is unusual; it represents here the more common forms ἐκόσμησα τὸ μέλαθρον (*MPP*, 23 (8)); ψηφίαι κοσμήσας (*MPP*, 146; cf. *AES*, III A, No. 273; *Wadd.*, 2035, 2413h); ἐκατηέργησεν (*CIG*, 8685, 8872; *ICAM*, 226). For literary sources see Sophocles' *Greek Lexicon of the Roman and Byzantine Period*, New York, 1900, q.v.

The day of the month is here omitted, as well as the word ἔτους. For the omission of the day cf. *Q*; *Y*; *MPP*, 13; *S*; *AES*, 70, and many other inscriptions. The omission of the ἔτους is rare, but not unique. Cf. *NY*; *RB*, 1893, p. 204; *ibid.* 1894, p. 248; *ZDPV*, 1893, p. 179; *AES*, 63, 70, 342; *QSt.*, 1902, p. 137 f. The year represented by the number 680 is discussed below, p. 101.

1. 2. ἐγήνητω stands for ἐγένετο and ψέφωσις for ψήφωσις. The spelling is neither better nor worse than is usual in sixth-century inscriptions in Palestine and Syria. Cf. ἐγένητο ἡ ψήφωσις (*Yi*); ψεφώσεως (*Q*); ἐγήνητο (*NY*); ψιφώσεως (*MT*); ἐγένετω (*RB*, 1898, p. 448 f.). In the sixth century the Attic vocalization had become completely blunted for the Syrians, who were in any case unaccustomed to attach much importance to vowels in their vernacular idioms; hence the practical equivalence of ε and η, ο and ω; earlier inscriptions are usually more correct (cf. also *Syria*, 1925, p. 360 f. and *RB*, 1931, p. 96). The formula used above or its equivalent, ἐψηφώθη, is fairly constant in mosaic inscriptions (cf. *Q*, *NY*, *Yi*, *MT*, *MPP*, 346, and *H*, *GG*, *Gf*, *Y*).

σὺν θεῷ; what is visible is συνθς. Traces of an effaced ε appear behind the θ. The suggested reading is analogous to *Gf*; *JRS*, 1928, p. 168; *AES*, Nos. 305, 306; *QSt.*, 1931, Beisān, Pl. II.

ὥσιωτάτου. As regards the spelling see above. The word is divided between ll. 2 and 3. The lower part of the first T and the end of the left arm of the A are still visible and prove that almost nothing is missing at the right end of the inscription. This adjective is commonly applied to bishops (e.g. *MPP*, 306, *Y*, *Me*) but is usually amplified in the case of higher Church dignitaries.

1. 3. Ἰωάν(ν)ου. All names mentioned in this inscription are very common Christian names, found from the fourth century onwards. Ἰωάννης, e.g., occurs 66 times in the *CIG*, 14 times in *Wadd.*, 11 times in *AES*, 7 times in *PES*. The spellings with or without a double ν are used indiscriminately. Cf. the indices of *CIG* and *PES*, and Keil-Wilhelm, *Mon. Asiae min. antiq.*, III, pp. 111 ff.

ἀρχιεπισκόπου. This title occurs rarely, but by no means so rarely as is stated in Cabrol-Leclercq, *Dictionnaire* (s.v. Archevêque, I. 2, col. 2732), where only two inscriptions are mentioned. Kaufmann, *Handbuch der christl. Epigraphik*, 1917, p. 249, adds one more; he is mistaken, however, in assuming that the title appears only at the end of the sixth century. See *ICAM*, 66 = *CIG*, 8618 (Aetherichus of Smyrna, c. A.D. 451); *ICAM*, 105 (John of Ephesus, c. A.D. 457); *Wadd.*, 1915 = *CIG*, 8625 = *PES*, 557 = Domaszewski-Brünnnow, *Provincia Arabia*, III. 350 (Julian of Bostra, A.D. 512); *Wadd.*, 1916 a = Domaszewski-Brünnnow, l.c., p. 351 (Jordanus of Bostra, A.D. 527); *CIG*, IV, 8635 (Theodorus of Crete, c. A.D. 536); *ICAM*, 219 (Hyacinth of Miletus, A.D. 538); *RB*, 1907, p. 275 f. (Eustochius, patriarch of Jerusalem, 544-63); *AES* 29 (Domninus of Antioch, c. A.D. 554); *ICAM*, 224 bis (John of Miletus, sixth century). The title without a name is mentioned in two other inscriptions, at Dekhala (Cabrol-Leclercq, IV. 1, col. 508) and Damascus (*ibid.*, col. 137).

χωρεπίσκοπου. We have here the correct spelling of the title, as given also in *Wadd.*, 2631 a and *CIG*, 8829. It is frequently spelled χορεπίσκοπος. Cf. *Q*; *Byz. Zeitschr.*, 1905, p. 29 (No. 16).

1. 4. Δεσπότης ἡμῶν (or κύριος ἡμῶν) refers usually to God, a Saint, or an emperor (e.g. *MPP*, 27 (?), 98; *ICAM*, 216 = *CIG*, 8845). There are, however, some examples of a similar use for consulars (*MuNDPV*, 1901, p. 63, No. 27; *RB*, 1895, p. 383), archbishops (*RB*, 1907, p. 275 f.), generals (*PES*, 224), governors (*PES*, 571). There are two instances of the use of Δεσπότης for persons not distinguished by any title (*ZDPV*, 1888, p. 39; and *RB*, 1893, p. 213).

The proper name Στέφανος is common; it occurs, e.g., twenty-four times in the *CIG*. We find a

THE CHURCH AT SUHMĀTĀ: II (b). THE INSCRIPTION

deacon Stephen (*RB*, 1905, p. 256), an archdeacon (*RB*, 1897, p. 115; *ibid.*, 1907, p. 111. Cf. also 7i).

The reading of the last five letters of this line presents certain difficulties. The last two letters ΠΡ stand certainly for πρεσβυτέρου. The P is followed by a letter which could be either an E or a B. As the stroke of the Π indicates an abbreviation and as there is not enough space left for another word beginning with E, such as ἐλαχίστου (Q), we would suggest the reading πρ(ε)β(υτέρου), for which there exists a parallel (*MPP*, 13; cf. also the abbreviation by contraction πρ(ε)σ(βυτέρου), *Supp. epigr.*, I. 526 (p. 128)). The reading of APXΣΠΡ as ἀρχ(ι)πρεσβυτέρου is adopted as it presents the slightest correction of the text which makes a meaning; it remains to explain why the artist used a Σ when a straight Ι would serve as well. Other possible readings are: ἀρχιεπίσκοπος (unlikely as the earliest priest-archdeacon known existed A.D. 874 in the diocese of Rheims) (Cabrol-Leclercq, Vol. I, 2, col. 2736); ἀρχιερεύς (with πρεσβύτερος, a tautology); ἀρχιμοναχός (there is nothing to indicate that we have here to deal with a monastery). The archpriests assisted the bishop in caring for the poor, hence their function would agree well with that of an οἰκονόμος (IV, syn. of Carthage, canon 7). It is possible, of course, that the true reading should be an adjective, such as ἀρχ(ικοῦ) (*CIG*, 2774).

I. 5. οἰκονόμος. This title occurs at Qabr Hiram, but with a different sense. As church officials we find οἰκονόμοι (*Byz. Zeit.* 1905, 27; *Wadd.*, 2038, 2091, 2124, 2413 m, 2633 = *AES*, 288; *CIG*, 8822).

λαμπροί (άτων). The honorific prefix is the equivalent of the Latin *clarissimorum*, denoting in the sixth century the counts of the lowest, purely titular, class. More fortunate individuals indicate carefully in their inscriptions that they are κόμης πρώτου τάγματος. Cf. *QSt.*, 1895, p. 46, Keil-Wilhelm, *Mon. As. min. antiq.*, III. 73.

Μαρίνος. This name occurs in *RB*, 1893, p. 209 f.; *MuNDPV*, 1903, p. 24; *PES*, 801; *AES*, 153 f. A Marinus was *comes excubitorum* in the time of Justinian (A.D. 558-62) (Theophanes s.a. 6054 (A.D. 554); Migne, *Patrologia graeca*, 108, col. 516). The geographer Marinus was a native of Tyre.

The end of the line again makes difficult reading; the letters ΔΙΩΕ must stand for a personal name, as is required by the plural τῶν. The last letter can be an E or a B. As there is no Greek name known to us which begins with Διωβ and has five letters, the suggestion Δι(ου) β[β] = βουλευτῶν has been ventured upon. The reading of ββ as βουλευτοί has been suggested by Dussaud-Macler; for other suggestions see *AES*, III. 23; *PES*, III. 547. If the reading is correct, it would mean that both personages, the count as president, and Dios, were members of the local council. The title of κόμης was occasionally granted to presidents of the villages (cf. *AES*, III. 203). Other possibilities are β[ς] = βουλευτοῦ referring to Dios. Cf. also β[φ] = βενεφικιστοῦ (*PES*, No. 273).

II. I. 1. The second extant letter is a fragment of an Υ surmounted by the abbreviation sign; this is the only possible reading, as both the E and the Σ are square in this inscription (with the exception of the C in εὐλόγησον at the end of the line). As the formula is clearly an acclamation we can read [Κ]ύ(ριε) [Ι] (ησο) Ὡ (based on analogy with scriptural texts, Acts vii. 59 and Rev. xxii. 20, and inscriptions *QSt.*, 1895, p. 45, and *CIG*, 9116), or [υ]λέ τ(οῦ) [θ(εο)] Ὡ, for which there are also parallels in scripture (Mark v. 7; Luke viii. 28) and inscriptions (Cabrol-Leclercq, I. 2, col. 2404, *AES*, 120). τ for τοῦ occurs in *AES*, 342. The reading Κύ(ριε) is fairly frequent (cf. *RB*, 1914, p. 114; Cabrol-Leclercq, I. 2, col. 2404; *ZDPV*, 1893, p. 178; *AES*, III, No. 3, 119 (i); *QSt.*, 1895, p. 52).

βοήθησον; εὐλόγησον. Both formulas are very frequently found in Syrian inscriptions, though hardly ever together. The former is easily the most common form of calling for divine help; it is found in hundreds of inscriptions in Syria and Palestine.

Κύριε εὐλόγησον occurs in Cabrol-Leclercq, I. 2, col. 2404; *AES*, 119. The form βοήθι ἡμῶν κόμῃ occurs in *PES*, 797^a.

I. 2. The third extant letter might be a cross or a ψ. The other examples of the cross (I, II. 1 and 2) are better shaped; the other ψ (I, I. 2) has the horizontal arms more strongly curved; as the word following cannot be made out, the question must be left open.

The letters . . αβν might stand for a name like Σαβάν(ης) (*RB*, 1907, p. 409; *ZDPV*, 1913, p. 252); Σαβείν(ος) (*RB*, 1895, p. 380; *ibid.*, 1925, p. 120; *MuNDPV*, 1901, p. 50, No. 1); Σαβίν(ος) (*RB*, 1905, p. 605; *MuNDPV*, 1899, p. 82; *ibid.*, 1901, No. 14); it is, however, unusual to abbreviate personal names, unless the whole inscription be abbreviated (*RB*, 1895, p. 74).

What follows is a string of names, in the nominative, linked by the καί sign; the reading is mostly obvious. This part of the inscription ended in all probability with a verb like οἰκοδόμησαν (cf. e.g. *MPP*, 306; formulas with proper names in the nominative are not very numerous; we could collect the following: ἐποίησαν, ἀνέθηκεν (*ZDPV*, 1914, p. 142); κατασκεύασαν (*RB*, 1927, pp. 567 ff.); ἐθεμελίωσαν καὶ ἔκτισαν (*Wadd.*, 2412 m.)).

A characteristic of this inscription is a transition from the square to the round type of letters. It should be noted that in mosaic inscriptions the square type appears earlier than in stone, as it is more suited to the exigencies of the material. It has been also justly noted that the type of script in mosaics approaches the script of manuscripts rather than that of cut inscriptions;¹ of this fact our inscription can furnish an interesting example.

We find here a square ε and τ (with one exception), but a round θ, ο, ω; the abbreviation sign s is used, but not the contraction γ (a sign rather of the seventh century, cf. *Syria*, 1925, p. 360). In Syria and northern Palestine this fits better a sixth-century date.²

Two interesting peculiarities are the cursive λ in the third line and the dotted ·ι· and ·ϋ· in the second and first lines respectively. (The dotted ·ι· is repeated in the third line of the left half of the inscription.)

The cursive λ differs from all other forms of λ (= Δ) in this inscription. This form occurs first in uncial manuscripts, where it reigns exclusively from the fifth century onwards (Thompson, *Introduction to Greek and Latin Palaeography*, p. 195, Pl.); then in mosaic (Jerash, Propylea Church, A.D. 565—Crowfoot, *Churches at Jerash*, Pl. IV (2), and in the Church of St. John the Baptist (A.D. 531), *ibid.*, Pl. VII). Its appearance in inscriptions cut in the stone seems to be fairly simultaneous (*AES*, 51 (A.D. 491 or 501), 60 (A.D. 551), 61 (A.D. 537), 71 (A.D. 609–10), 117a (A.D. 476)); cf. *PES*, 793¹⁰; *RB*, 1903, p. 278; *ZDPV*, 1888, p. 42; *ibid.*, 1886, p. 317; *QSt.*, 1886, p. 81. This form is not mentioned in Reinach's *Traité d'épigraphie grecque*.

The dotted ·ι· for J appears in the Serjilla inscription (A.D. 473), at Beisān (A.D. 521–2), at Jerash (Church of SS. Cosmas and Damian, A.D. 533), at

¹ H. Leclercq in Cabrol-Leclercq, *Dictionnaire*, s.v. Kabr Hiram, Vol. 8, 1, col. 615 f.

² Thus we find at Beisān (A.D. 521–2 according to Alt, *ZDPV*, 1932, pp. 128 ff.) square ΕΘΟΕ. The roughness of the work could perhaps explain why the lettering dated so early should be so square. In the Beisān inscriptions from the Monastery of Lady Mary (dated A.D. 568–9, *MPP*, 20) which are better in workmanship we find Ε and Σ alternatively square and round; at Jiya (A.D. 573) Ε, Γ, Ψ, Ω are square, Θ round, while in Ο the round and square forms alternate. At Serjilla (dated 473 (?) we find a square Θ, Ο; in Ε, Σ, Ω the two forms alternate. On the other hand, we find round forms in use at a much later date in southern Palestine and Trans-Jordan.

Jericho (*MPP*, 98, A.D. 566), at Beisān (A.D. 568-9, *MPP*, 20). Cf. also the Yadūda inscriptions and *AES*, 122 (A.D. 479), 320; *Wadd.*, 2353, 2619, 2692.

The dotted $\dot{\gamma}$ is much rarer; it occurs in the Beersheba inscription (A.D. 555), *QSt.*, 1920, p. 21.

There remain to be discussed: the date of the inscription, its relation to other inscriptions, and its historical significance.

Dating. We have *prima facie* two indications of the correct date: the number 680 and the name of the archbishop John. The date given refers to the 'beautifying' of the church, i.e. certainly to the making of the mosaic, and in all probability to the erection of the church. Thirty years could, however, elapse between the one and the other (cf. *NY*). Unfortunately, the loss of the indiction number prevents us from establishing the exact year with certainty. We have therefore to discuss the era used on other data.

We assume, as is most probable, the Arab conquest of Palestine, A.D. 635-40, as the *terminus ad quem*. This excludes all eras beginning after 45 B.C. The *terminus a quo* is the year given by the Seleucid era, which would be A.D. 368. This date is most improbable, as (1) it is anterior to the Theodosian 'Peace of the Church', (2) it is much too early for the appearance of the archiepiscopal title, and (3) it is extremely unlikely in view of the epigraphical peculiarities of the script and the style of the mosaics.¹ Our choice is therefore restricted to (a) an unknown era, (b) the second era of Tyre (126-125 B.C.), (c) a Pompeian era (64-61 B.C.), (d) a Caesarean era (49-47 B.C.)

Of these alternatives the most probable is the era of Tyre, which would give August A.D. 555. We adopt this era as it is found in an inscription from the vicinity (published in the appendix). It conforms best with the position of the church and the probable course of territorial boundaries in that region.^{2,3}

No John, metropolitan of Tyre, is known for the date mentioned. If we adopt the dating suggested, our inscription will help to fill some of the awkward gaps in the episcopal list of Phoenicia Prima.⁴ That the term 'archbishop' does refer to a metropolitan will be seen from the note below.⁵

¹ Cf. the 'Ein et Tābigħa mosaics from the end of the fourth century.

² Cf. my 'Territorial boundaries in North-western Galilee' in *Journ. Pal. Orient. Soc.* XIV, 1.

³ There is one apparent difficulty in our assumption: The date suggested above is A.D. 555. In 553 a metropolitan of Tyre signed at the Council of Constantinople; his name is not John, but Eusebius. He could, however, very well have been succeeded by a John during the two following years, since the date of his death, and the name of his successor, are both unknown.

⁴ Le Quien, *Oriens Christianus*, Paris, 1740, II. 808-9. The only John, metropolitan of Tyre, known to Le Quien, is John Codonatus, c. 480, former heretical patriarch of Antioch. Charon in *al-Machriq*, IX (1906), pp. 306-15 does not add any other.

⁵ Our assumption that the title 'archbishop' applied to metropolitans in the middle of the sixth century is by no means generally agreed upon. The old view that it was used in the fourth and fifth centuries

It remains to establish the connexion between our inscription and parallel cases. Mosaic inscriptions in Palestine and Syria fall into two clearly marked categories: In southern Palestine and Trans-Jordan (Beit Jibrin, Shellal, Jerash, Madaba, Mehaiyet) we find a poetical style full of literary and liturgical allusions and a 'noble' diction. The inscriptions are consequently much longer. On the other hand, in Syria and northern Palestine (Hit, Beisān 521-2, Suhmātā, Jiya, Qabr Hiram, Nabi Yunis—with the exception of Serjilla, Yadūda, and Beisān 568-9) a much more matter-of-fact style was preferred and a common phrasing was adopted, which might be reduced to the following formula:

The mosaic of this (place, or temple, &c.) of the holy (name of saint) was made in the time of (names of church and lay dignitaries) for the salvation of (names of donors) by (names of makers) in (date).

It will be seen that the extant fragments of our inscription are not complete in this respect; we do not know the name of the saint to whom the building

for the bishops of Alexandria, Rome, Constantinople and Antioch, in the sixth applied also to those of Jerusalem, in the seventh included those of Ephesus, &c. (Sophocles, *Lexicon*, s.v. ἀρχιεπισκοπος), cannot now be upheld in the face of epigraphical evidence (cf. p. 99). The view of Kaufmann (*Handbuch d. christ. Epigraphik*, Freiburg, 1917, p. 249) that the title came into general use for metropolitan bishops at the end of the sixth century, must also be corrected in view of the inscriptions quoted above and dated 451 and 457. In reality a distinction must be drawn between the legal position and the usage at the capital, such as is shown in the preambles of the laws and the acts of the councils, on the one hand, and the titles given to a metropolitan in his own diocese on the other. The legal usage, as stated by Ducange, s.v. ἀρχιεπισκοπος, shows that the title belonged to patriarchs only in the time of Justinian (Nov. VI epil.). In the Acts of the Council of Chalcedon (A.D. 451) we find the bishops of Rome, Constantinople and Alexandria styled archbishops (*Concilia Generalia*, ed. Binius, Paris, 1636, III. 41, 49, 333), while Juvenal of Jerusalem as well as Photius of Tyre are called 'bishops' (*ibid.*, pp. 163, 165, 333). The metropolitan of Tyre continued to be called 'bishop' at the Council of Constantinople (A.D. 553, *ibid.* IV. 208, 213). There the patriarchs of Constantinople and Antioch are called patriarchs, the patriarch of Alexandria 'archbishop', all the other fathers are styled 'bishops'. Eustochius of Jerusalem, who is called 'archbishop' in the inscription in *RB*, 1907, p. 275 f., is called 'Episcopus Hierosolymitanus' in the presence lists, but Stephan of Rapha subscribed for him as 'sanctissimus patriarcha'. The discrepancy of Constantinopolitan and diocesan usage shows most clearly in the following cases: Aetherichus of Smyrna signs at Chalcedon (451) 'bishop of Smyrna' (*ibid.*, III. 170); he is called in an inscription (*CIG*, 8618; *ICAM*, 66) 'archbishop'. Julian of Bostra and Jordanus of Bostra (512 resp. 527) (*Wadd.*, 1915, 1916 a) are each called 'archbishop'; their successor John signs at Constantinople 'episcopus Bostrenorum' (Binius, l.c., IV. 208, 217). The same applies to Theodorus of Crete (*CIG*, 8635; Binius, IV. 208), Hyacinth of Miletus (*ICAM*, 219), and John of Ephesus (*ICAM*, 105).

It will be seen therefore that although the title originated officially by imperial grant (Ducange, l.c.) the flock, eager to honour its shepherd, occasionally anticipated the imperial will.

In our case the title 'archbishop' cannot refer to a patriarch, as the patriarchs of the Eastern sees are all known for any possible year (555, 619, 631). The only John amongst them is John V, the Almoner, patriarch of Alexandria, who reigned from 609 to about 620.

THE CHURCH AT SUHMĀTĀ: II (b). THE INSCRIPTION

was dedicated nor for whose salvation it was constructed.¹ The names of the persons in the left part of the inscription would give—if our reading be correct—the deacons of the church who contributed to its construction; one might suppose therefore that the missing right half contained the names of the lay donors from the village, the centre part being reserved for the date and the names of the important dignitaries under whose auspices the work was carried to a successful completion.²

The historical value of our inscription lies in the glimpse it affords us into the ecclesiastical and economic conditions of a remote village in Byzantine Palestine. The period was one of material prosperity, when the time and funds were available even in small villages for the laying down of mosaic pavements requiring a considerable outlay of money and patient work. At the same time it will be noted that this outlay was devoted to the construction of a church; the private dwellings of the time do not appear to approach the standard of splendour which we find quite normal in ecclesiastical constructions.

In our inscription the precedence of ecclesiastic over lay authority, characteristic of the whole Christian Empire, is evidenced by the precedence of the archbishop, country-bishop, and even the parish-priest over the lay personages. The emperor indeed by virtue of the sacred character of his office passes before the clergy. His name, however, is immediately followed by those of the archbishop or bishop, who elsewhere take precedence, not, as here, over counts of the lowest class, but over proconsuls and provincial governors.³ Only in Egypt do we find the Pharaonic tradition sufficiently strong to place the dux before the bishop.⁴

Thus far the Suhmātā inscription remains within the common rule; but a curious and unique fact can be remarked within the sacred order itself. After a polite bow to the distant dignitaries—the archbishop who is left with nothing but the common *δοσιώτατος* and the country-bishop without any title at all—the writer proceeds to express his humble submission to the local potentate 'our lord, Stephen, archpriest and administrator'. It is obvious that the power of the local representative of the church must have been felt more strongly in the village than that of his remote superiors. And we might suggest that this excessive respect is paid less to his character as priest than to his office of administrator. In short, the village most probably formed part of the domain of the church.

¹ Cf. the attempted partial restoration, p. 98.

² The nearest parallel to our inscription, in phrasing as well as in place, is the Qabr Hiram inscription. If our dating be correct, it may add a little weight to the later dating of this mosaic. Our inscription is certainly not dated by a Seleucid era.

³ *Wadd.*, 1916; *CIG*, 8635; *ICAM*, 219.

⁴ *CIG*, 8646 (A.D. 577).

Ever since the Council of Chalcedon (Canon 26) the rapid growth of church property made it obligatory for the bishop to delegate his powers of administration of church property to special managers (*οἰκονόμοι*), especially as the most valuable part of such property consisted in real estates which were regularly farmed out and required constant supervision. The duties of the administrators have been set out at length by Isidore of Seville (*Epistola* III. 15; ed. Migne, *Patrol. latin.*, Vol. 83, col. 897). His duties included the maintenance and construction of churches (hence the frequent mention of *οἰκονόμοι* in inscriptions, cf. p. 100), the management of law matters both as plaintiff and defendant, the collection of dues, the supervision of the fields and vineyards, the distribution of their stipends to the clergy and the poor, &c. These administrators were mostly deacons (*CIG*, 8822 = *ICAM*, 238; *CIG*, 9382, 9395, 9400, 9409; *Wadd.*, 2124, 2633 = *AES*, 288), rarely priests (here and *ICAM*, 224⁵).

In some dioceses we see the country-bishops exercise the administration of church property in their villages. At the time of the Suhmātā inscription, however, their order was in the last stages of decline;¹ we could perhaps thus explain the scanty respect paid to Cyriacus in our inscription.

In the time of Justinian the extension of church property in Syria was rapid. By Novel 7 the emperor extended the inalienability of church property, hitherto enjoyed under a constitution of Zeno and Anthemius only by the churches of the capital (A.D. 470, Cod. I, tit. II, lex 14), to all churches of the empire. At the same time the boundaries of the church domains were regulated (Clermont-Ganneau, *Recueil d'arch. or.*, VII. 237). Indeed in 544 the emperor had, by Novel 120, given up the attempt to hedge around with restrictions the perpetual leasing out of church property; but this only shows its great economic importance and the strength of the numerous class of farmers of such property who demanded the security of hereditary lease. Obviously the Church did prosper in those days and the local tenants did well to exalt 'their lord'—its local representative. Unfortunately, we cannot as yet identify the ancient village replaced by modern Suhmātā.²

¹ The title disappears after the sixth century. No 'chorepiscopus' subscribed at the Council of Constantinople (553), contrary to the practice of former councils. Cf. J. Parisot in *Rev. Or. chrét.*, 1901, pp. 157-71, 419-43. See also Ducange, q.v., and Renan, *Mission de Phénicie*, p. 614.

² Suhmātā village is not mentioned in Josephus or Eusebius (Thomsen, *Loca Sancta*, and maps in *ZDPV*, 1903 and 1905). A sheikh of 'Samwata' is mentioned (1738) by Pococke, *Description of the East*, London, 1745, II. 77. The first visitors of the place (Stephan Schulz, 1754, and Mariti, 1764) as well as their first successors are given by Robinson, *Biblical Researches*, Boston, 1857, III, p. 66 and Ritter, *Erkunde*, IV. 781. The name has been variously spelt 'Schmuata', 'Sammata', 'Sahmata' (Ritter, l.c.). The present form is connected by the *Survey of Western Palestine*, Name Lists,

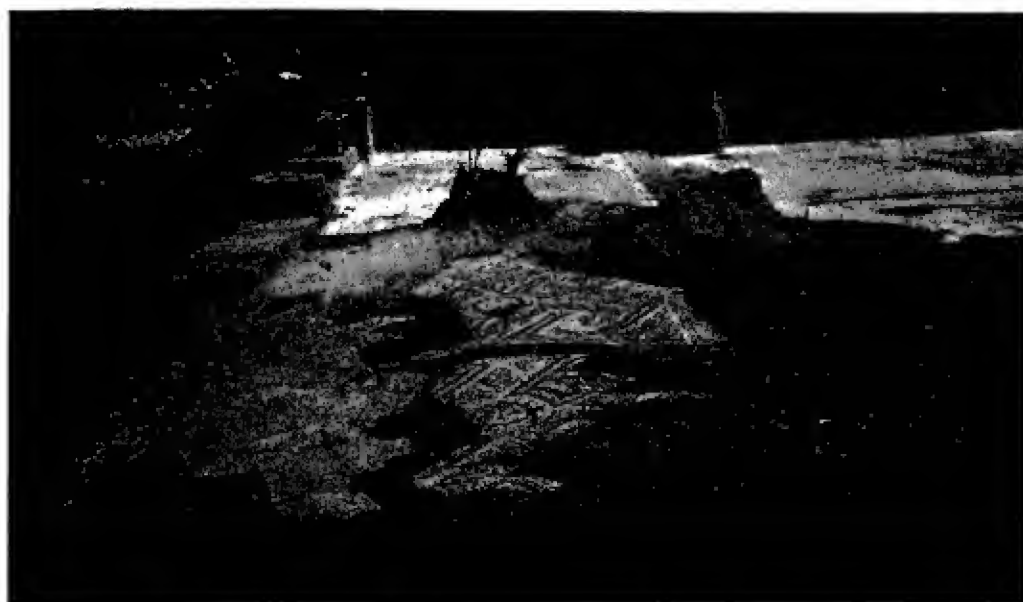


FIG. 1. SUHMĂȚĂ CHURCH: NARTHEX, LOOKING NORTH



FIG. 2. SUHMĂȚĂ CHURCH: NORTH AISLE, LOOKING EAST



FIG. 1. SUHMĀTĀ CHURCH: APSE, LOOKING NORTH



FIG. 2. SUHMĀTĀ CHURCH: STONE WITH
CROSS



FIG. 1. SUHMĀTĀ CHURCH: PAVEMENT OF NARTHEX



FIG. 2. SUHMĀTĀ CHURCH: PAVEMENT OF NORTH AISLE, LOOKING WEST



FIG. 1. SUHMĂȚĂ CHURCH: DETAIL OF PAVEMENT (A)

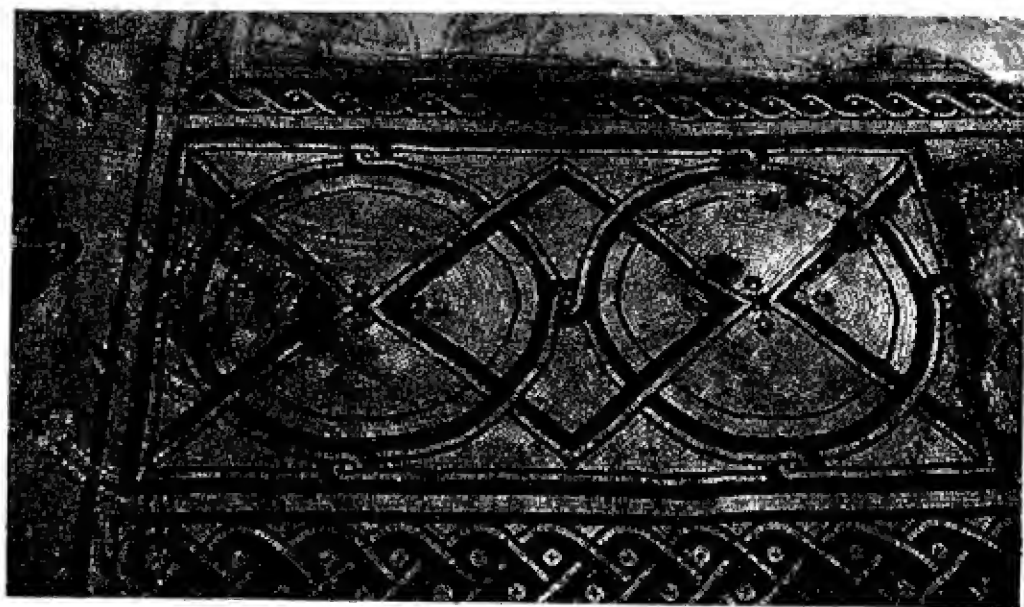


FIG. 2. SUHMĂȚĂ CHURCH: FIRST INTERCOLUMNAR SPACE (B)



FIG. 1. SUHMĂTĂ CHURCH: SECOND INTERCOLUMNAR SPACE (C)



FIG. 2. SUHMĂTĂ CHURCH: THIRD INTERCOLUMNAR SPACE (D)

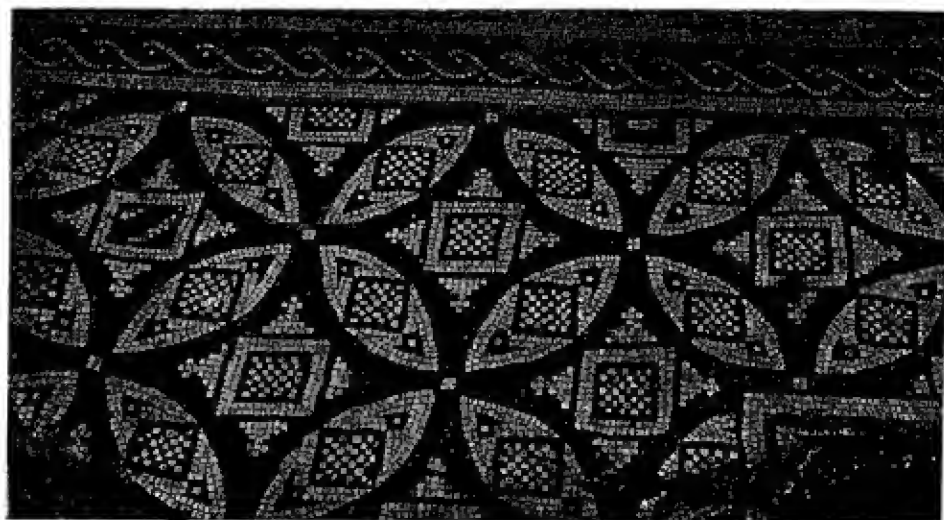


FIG. 1. SUHMĂȚĂ CHURCH: FOURTH INTERCOLUMNAR SPACE (E)

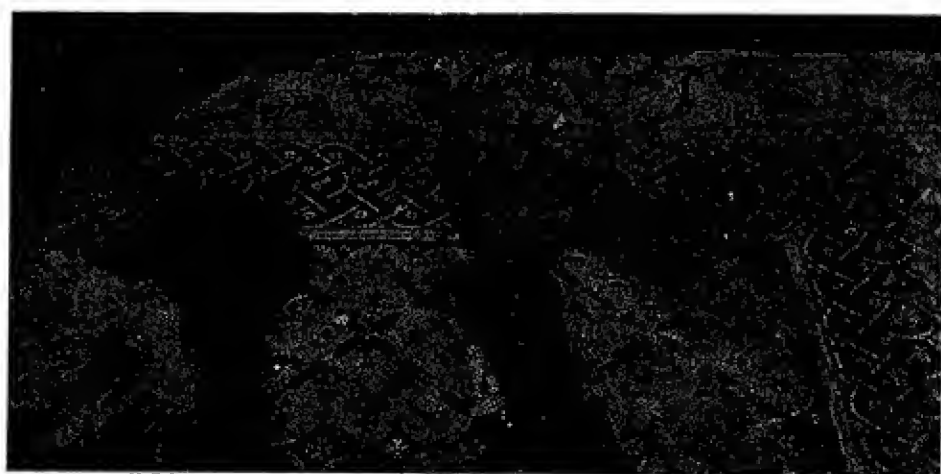
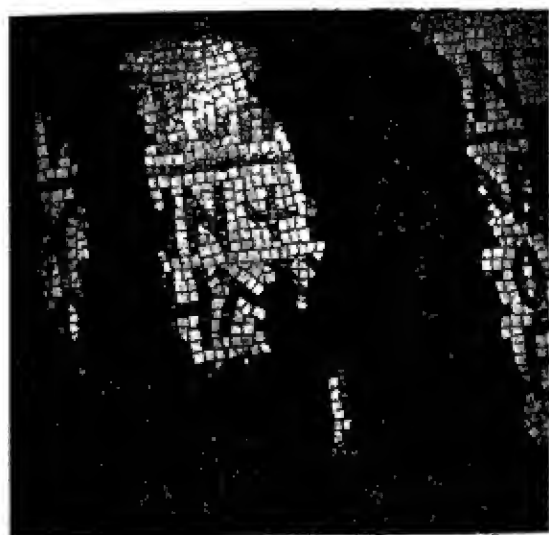


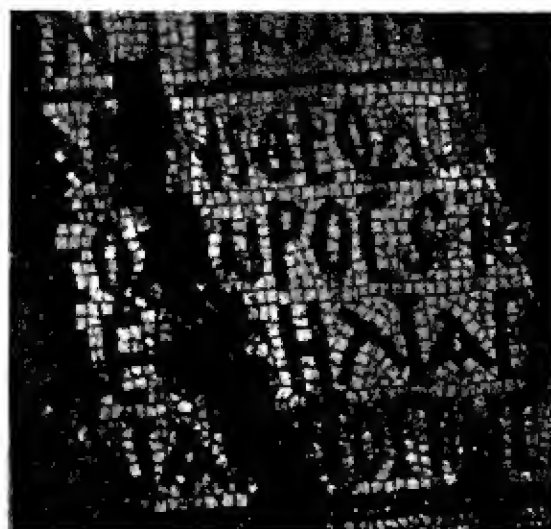
FIG. 2. SUHMĂȚĂ CHURCH: PAVEMENT OF NAVE, LOOKING WEST



FIG. 3. SUHMĂȚĂ CHURCH: CENTRE OF INSCRIPTION



(a)



(b)



(c)

FIG. 1. SUHMĀṬĀ CHURCH: LEFT WING OF INSCRIPTION



FIG. 2. KH. 'ALYA: INSCRIPTION

THE CHURCH AT SUHMĀTĀ: II (b). THE INSCRIPTION

The ancient church of Suhmātā belongs therefore to the last brilliant period of Byzantine art in Palestine, the period that has given us the Sinai mosaics, the Jerash mosaics, and the Madaba map. It shows us a minute fragment of Byzantine Palestine, with its numerous and powerful hierarchy, its big church estates, its magnificent basilicas, paved even in remote villages with many-coloured mosaics—all soon to disappear under the successive waves of Persian and Arab invaders.

M. AVI-YONAH.

APPENDIX

(Pl. XXXI, 2). Fragment 46 × 23 cm. Lower left corner of inscription. Six lines visible. Height of line 4 cm., last line 3 cm. Now at Mi'ilya, Acre District. Said to come from Kh. 'Alya.

ΙΟΙΚΟΔΟΜΙ
ΞΟΘΣ ΤΗΣ ΑΓΙΑΣ ΜΑΡΙ
ΣΕΛΕΗΚΟΝΚΣ ΑΝΑ
ΝΟΟΥΣΟΜΑΝΤΟΝΚΟΜ
ΥΤΟΥ ΕΤΟΥΣ ΕΞΧ ΧϞ
ΙΝΔΣΓ

--- οἰκοδόμησεν --- / [κ](ύρι)ε ὁ θε(ε)ς τῆς ἁγίας Μαρ(ι) / [ας υἱὸς μονογενῆ]ς ἐλέησον κ(αι)
ἀνα/[παύσον τὸν δούλ(ο)ν σου Σόμαν τὸν κόμ(η)τα] / [Ἐτελιώθη τοῦ Δίο]υ τοῦ ἔτους ΕΞΧ
χρ(όνο)ις / Ἰνδ(ικτιῶν)ος γ.

... has built ... Lord God of Holy Mary (only-born son) save and give (rest to Thy servant)
Somas the Count. (Completed on the ... Daeus) of the year 665, in the time of the third year
of the indiction (= November 539).

The letters are round and well cut; the spelling is correct. The abbreviation sign ς is used.

The formulas are common: l. 2 κύριε ὁ θεὸς τοῦ ἁγίου ... occurs in *CIG*, 8900; *PES*, 24; Jerash: SS. Cosmas and Damian; Mehayet. l. 3. has been completed on the analogy of *AES*, 254, but this is purely conjectural; any formula ending with ς and having the length prescribed by the certain restoration of the next line will do. l. 4. The restoration is conjectural, on the analogy of *RB*, 1892, p. 641; 1902, p. 426; *QSt.*, 1931, Pl. II (Beisān); *AES*, 217; *ICAM*, 138.

Date: Of the three possible eras: Seleucid (353), Acre (617), and Tyre (539), the only one giving a year of the third indiction is that of Tyre; in the year 539 the last four months belong to the third indiction. This enables us to conjecture that the month referred to is Daeus (= November).

The inscription is of importance as it proves the use of the Tyrian era as far south as the Wādī el Qurn.

M. A-Y.

p. 54, with the Arabic سود 'black'. Guérin, *Description, Galilée*, II. 74 f., and the *Survey* (I. 149) regard the modern village as of Crusading origin; it has been identified with the Casal of Samohete (Samueth), a dependance of the Castellum Regis (Montreal), the possession of the Teutonic Order (Rohricht in *ZDPV*, 1887, p. 270; Rey, *Colonies Françaises*, Paris, 1883, p. 495.)

A NUDE TERRA-COTTA STATUETTE OF APHRODITE

Fourth to third century B.C.

THE Wādī el Maghāra in Mount Carmel has during the last four years become well known to all interested in Prehistory and Early Man as the site of the discovery of *Palaeanthropus Palestinus*. During the excavation there in 1929 of the largest cave, Maghārat el Wād, a superficial layer ('Layer A') was discovered, about 1 m. thick, and described as 'Bronze Age to recent'.¹ Mention was made of a Byzantine wall built across one of the entrances to the cave, and of potsherds of every date from Early Bronze onwards. These, however, owing to the outstanding importance of the prehistoric finds, have received less attention than they merited. Occasion was taken recently to examine a group of these sherds which had come to the Museum and which clearly include fragments of at least two terra-cotta figurines of the Hellenistic period. It was found possible to reconstruct the statuette of Aphrodite² which we publish here, a first-rate work of Greek art, dating to the late fourth or third century B.C. (Pls. XXXII and XXXIII).

Aphrodite stands, entirely nude, on a roughly cut pedestal, probably intended to represent uneven ground.³ Her weight is on the left leg; the right is bent at the knee, and only slightly advanced. Her left elbow is supported on an Ionic column, which had apparently two superimposed series of volutes; the forearm is raised almost vertically. Her right arm, now missing, was raised high above her head, which was also unfortunately not recovered. She wears three ornaments, an anklet around her right ankle, a περισκελὶς in the form of a snake garter around her right thigh, and a necklace of continuous pendants fitting closely round her neck. The left breast is slightly lower than the right, showing that her head was inclined in that direction. The figure is, of course, hollow, having a large rectangular hole in the under side of the base. It is of fine pinkish-brown clay. The back is only summarily worked, being not intended for viewing. It bears an inscription, incised on it before baking:

ΠΑΙΟ(ΝΙ)ΑΣ
ΠΑΝΧΑΡΗΣ

(but see below). The statuette is incomplete at its left side, the greater part of the column being lost.

¹ Miss D. Garrod in *PEF, QSt.*, 1929, pp. 220-2; 1931, pp. 99-103; *BASPR*, 1931, pp. 5-11. At the time of writing (September 1932) no comprehensive publication has appeared.

² Museum Catalogue, No. I. 5156.

³ Height of extant portion, including base, 0.37 m.; of figure, 0.31 m.

A TERRA-COTTA STATUETTE OF APHRODITE

It is apparent at once that we have here a first-rate piece of Greek work of the early Hellenistic period. The figure gives the impression of having been produced by a few deft touches of a master hand that was in close touch with the originality and elegance of the Praxitelean circle. Praxiteles was the first Greek sculptor to represent the female form entirely nude, and we know that he caused some stir among his contemporaries by so doing. His first essay in this kind that we are able at all to reconstruct was a statue of Phryne, his mistress, who was probably represented admiring herself in a mirror. Later, he produced his Cnidian Aphrodite, in the act of disrobing for the bath.

Our statuette shows the characteristics that have been associated with the Phryne statue and the earlier work of Praxiteles. Typical is the pose of resting on the left leg, with the free one placed to the side, having its heel raised slightly from the ground. This is found in the figure of a Satyr in Dresden,¹ the Eros of Centocelle and associated copies of an original Praxitelean work,² and in the Venus d'Arles of the Louvre.³ Though the legs and feet of our statuette have suffered damage, enough remains to show clearly that this was their position. Moreover, the general pose of the present figure, with its curved median line and one arm resting on a support while the other is raised in the air, places it among a definite group of works closely related to Praxiteles, which includes the Satyr and the Artemis from Kition in Cyprus,⁴ not to mention the Hermes of Olympia itself. Even more accurate a comparison is the Apollo with right arm raised and resting on his head, which from the number of extant copies, must have been a famous work of Praxiteles.⁵ This work survives in, e.g., a statue in Berlin⁶ and in the Louvre.⁷ The Louvre copy shows also the left arm leaning lightly on a column, as in our statuette. As Furtwängler has remarked,⁸ 'the statue might be taken for the Hermes except that the right arm is raised rather higher than in the Hermes'—just the feature which brings it closer to our figurine. This motif evidently struck the popular fancy, for it continued to be reproduced in the Hellenistic period among the School of Praxiteles. An example is the Apollo from Tralles.⁹ The same pose of the right arm resting on the head occurs in an Apollo Citharoedos of marble in the British Museum¹⁰ from Cyrene, derived probably

¹ Furtwängler, *Masterpieces*, p. 310, Fig. 131.

² *Ibid.*, pp. 314-15.

³ *Ibid.*, p. 320, Fig. 136.

⁴ *Ibid.*, p. 326, Fig. 141.

⁵ *Ibid.*, p. 337.

⁶ Roscher, *Lexicon*, I. 460.

⁷ Collignon, *Hist. sculpt. grecque*, II. 303, Fig. 154; cf. also Furtwängler, *Masterpieces*, p. 337 and n. 2.

⁸ Roscher, l.c., p. 461.

⁹ Collignon, *Hist. sculpt. grecque*, II. 477, and Fig. 248.

¹⁰ *Marbles and Bronzes in the B.M.*, 16; cf. *Cat. of Sculpt. in the B.M.*, II. 1380: 'Copied from a lost original, probably of the fourth century B.C.'

from a fourth-century original. Thus the motive was a well-known one in the early Hellenistic age. It would be rash to claim that we have in this statuette a work from Praxiteles' own studio; at the same time it is worth while recalling the Artemis from Kition in Cyprus just mentioned—a work very Praxitelean in its style—and also the fact that Praxiteles at a certain period¹ was working in Cos, Cnidos, and Halicarnassos. It is at all events conceivable that his presence in Asia Minor and the adjoining islands for a considerable time caused works from his hand or his studio to reach Cyprus and the Syrian coast, even during his lifetime; it would be of interest both chronologically and stylistically if we could confirm this probability.

At first sight there might seem to be two reconstructions possible of the present statuette with the arm raised high, one in which Aphrodite is tidying her hair, and the other in which the arm rests in languorous ease on her head. In the former event we might assume in her left hand a mirror in which she regards herself; in the latter event an apple, a fan, or some object equally appropriate to Aphrodite. For this latter pose there is the evidence of the numerous copies of his well-known Apollo with right arm raised and resting on his head, discussed above;² the left arm, as we have seen, was leaning on a column. The Eros of Parium of Praxiteles was also leaning on a column, and Furtwängler's restoration of the Aphrodite of Melos would give her one too.³ Of these alternatives the most likely in view of date and other considerations⁴ is the motive of the right arm resting on the head and the left idly holding a fan. This would carry out in the whole figure just that graceful, languid effect which is the peculiar characteristic of Praxiteles.

The suggestion has also been made that the motive of this statuette is Aphrodite 'menaçant', 'avec sandale', or 'frightening off a Satyr'; and the raised position of the right arm might at first sight lend some plausibility to such a view. It is worth while noticing, also, that the majority (five out of eight) of Reinach's examples of this type⁵ come from the Levant region, Egypt, Syria, or Cyprus. Nevertheless, it seems open to several objections in this case: the right arm holding the sandal or other threatening weapon is not raised high

¹ c. 350 B.C. probably.

² v. supra, p. 107, nn. 5-10.

³ *Ibid.*, pp. 380 ff. For other examples, besides those given ad. loc., v. *Arch. Anzeiger*, 1891, p. 22, Fig. 6, p. 121, Fig. 10; Furtwängler, *Gemmen*, Pl. IX. 47, 48; X. 57; XIV. 22; XXXIV. 40. In the last, Aphrodite leans with left arm on column, forearm raised as in our figure and holding a leaf-fan; right arm rests on her head. The gem is of glass paste, in Berlin. It is dated 'Hellenistic'.

⁴ e.g. in those figures which show Aphrodite doing her hair, the right arm is rarely, if ever, raised as high as it must have been in our statuette. In all such figures that I know the elbow is lower than or level with the shoulder, a position clearly impossible here.

⁵ *Rép. Stat.*, II. 1, p. 346.

A TERRA-COTTA STATUETTE OF APHRODITE

enough in any of the examples adduced to suit our figure, and, besides, that motif belongs to a somewhat later date. It is of that playful class of motifs in which the Alexandrian schools of art in particular so much delighted and to which the numerous works of a *genre* character belong. Though they may be in the same line of tradition, yet there is a distinction between the graceful detachment of, e.g., Praxiteles' Sauroktonos and the usual Hellenistic half-humorous scene, such as Aphrodite threatening a Satyr. In the one case we have reflective fancy embodied, in the other the thoughtless playfulness of children.

Our figurine still belongs to the grand style. For the head we may imagine something of the well-known Praxitelean type, resembling in general his Aphrodite.

The snake garter on the right thigh of the figure has given rise to several fanciful interpretations, based on the assumption that she was a snake goddess. In fact it is nothing more or less than a bronze (possibly gold or silver) ornament in the form of a coiled snake (περισκέλις), a fairly frequent ornament of *hetairai*, Eros, and analogous figures. *Hetairai* wear it on the leg on fifth-century Red Figure Greek vases; other figures often have it as a bracelet or armlet.¹ Actual specimens, in bronze, gold, or silver, as well as painted or sculptured figures wearing it, are of frequent occurrence in the fourth and third centuries B.C. Worn on the thigh as in our statuette, it is sometimes associated with a necklace, either simply encircling the neck or crossing between the breasts.² On the nude figure two ornaments so placed produce an elegant and pleasing effect of artistic balance. Our statuette has in addition an anklet around the right leg. The three ornaments have the effect of bringing into relief the impression of her lovely form. In view of this we are compelled to reject as fanciful those interpretations of our statuette which would see in her a variety of the Palestinian Snake-Goddess, 'with a serpent crawling up her right thigh'³ and which would discover her lineage in that somewhat forbidding array of snake deities which abound in the prehistoric age.

¹ Cf., e.g., *B.M. Cat. Terracottas*, C. 465; *Altertümer von Pergamon*, Band I, Text 2, p. 261, Fig. 27; Daremberg et Saglio, *Dictionnaire*, s.v.

² As on *B.M. Cat. Terracottas*, C. 465 (already quoted).

³ Albright, *The Archaeology of Palestine and the Bible*, p. 88. The dangers of a vivid imagination are well illustrated by this figurine, in connexion with which several distinguished scholars have seen a religious significance in the 'head of the snake directed towards the vulva of the goddess', or an allegorical one, in which the snake would either represent a love motif, or suggest the defence which Aphrodite makes against the attacking Satyr (on the assumption that the latter was the subject of the scene). The moment one looks at the statuette against the background of Greek art one recognizes in a flash how supererogatory is such a laboured explanation for so simple a fact. Why not be content with our *hetaira* and the embellishments of her natural charms?

The Ionic column on which she leans is only partially preserved. Her elbow does not rest directly on the capital, but upon some object supported by it. What this object may be is not clear, as only a fragment of it is left. This fragment, however, bears some similarity to the volute of an Ionic capital, and so may be a second capital of this sort superimposed on the first, and with a smaller spread than the lower, its volutes being closer together. If this suggestion were correct, one might see a lingering Cypriote or Cypro-Phoenician influence in the superimposed capitals, such a superimposition of volutes or capitals being a common feature of Cypriote art in the period *c.* sixth to fifth centuries B.C.¹

The collar or necklace worn by the figure is meant to consist of a series of pendants. These are rendered in a familiar style of Hellenistic impressed decoration,² a V-shaped punch having been used, giving the whole a serrated appearance.

Enhancing the interest of the statuette itself there is the inscription on the back (Pl. XXXIII, fig. 2):

ΠΑΙΟ(ΝΙ)ΑC
ΠΑΝΧΑΡΗC

i.e. probably Παιωνίας παρχαρήs, 'Paionias is very happy'. This reading assumes that ο is for ω in line 1, and that the ligature at the end of this line (see photograph) is -ας. It is just possible that there was more of the inscription on the missing piece above, but not very likely, as some traces of the letters would appear had the spacing been similar to that between the existing two lines. The ο might possibly be an ω, as there is a slight gap at the top, but unfortunately the right side is broken away by a crack which shaves the remaining piece very closely. Reading ω we should have Παιώνας, as there would be no room for an ι after the ν. The writing approximates to the cursive style and was incised rapidly with a point while the clay was in leather-hard condition. Several of the letters, e.g. π and α, are not completely closed, and the χ in line 2 shows by the upturned twist to the lower end of one of its members how hastily the writing was executed. The η also is distinctly in the cursive script. The style of writing would suit the early third century B.C. admirably, and might well be of the fourth, since from what we know of Greek cursive writing this changed very slowly during the period *c.* 400-100 B.C. The author of the graffito was evidently perfectly accustomed to writing as a

¹ Cf., e.g., Braun-Vögelstein, 'Die ionische Säule,' in *Jahrbuch*, 1920, pp. 1-48.

² Cf. Sellin-Watzinger, *Jericho*, p. 147, Abb. 172 and 174; Macalister, *Gezer*, II. 221 ff.; III, Pl. CLXXIX. 29, and CLXXXII. 6, &c.

A TERRA-COTTA STATUETTE OF APHRODITE

mode of conveying thoughts, and furthermore wrote a good and easy hand. This agrees with all we know of the familiarity of the Greeks with writing in the fifth to third centuries. The combination -vx- in line 2 would normally be -γγ- in the third century; here it is probably an idiosyncrasy of the writer.

For quality the statuette is probably the finest piece of Greek work in this kind so far found in Palestine.

J. H. ILIFFE.



APHRODITE STATUETTE FROM MOUNT CARMEL

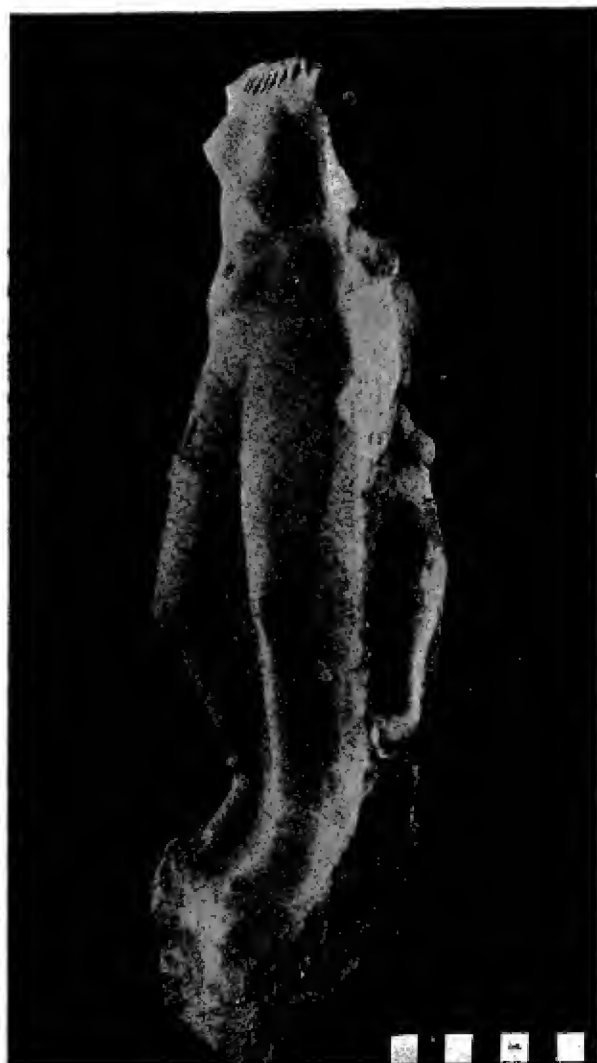


FIG. 1. APHRODITE STATUETTE FROM MOUNT
CARMEL (SIDE VIEW)



FIG. 2. BACK OF STATUETTE: INSCRIPTION

AN EARLY CHRISTIAN BASILICA AT 'EIN HANNIYA

ON 20 December 1929 a peasant reported the discovery of a mosaic pavement at 'Ein Hanniya, a spring twelve kilometres south-west of Jerusalem. Steps were taken at the time to protect the mosaics, and in June 1932 the site was excavated, thanks to the facilities granted to the Department of Antiquities by the most Reverend Archbishop Keladion, Locum Tenens of the Orthodox Patriarch, and Mr. Lazarus Paul, owners of the area containing the mosaics.

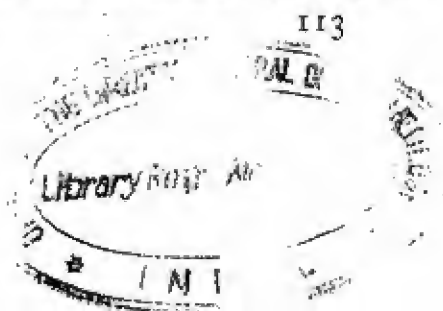
The site contains the foundations of an Early Christian basilica with an atrium and a narthex. The rock sloped downwards from north-east to south-west so that the apse, and the east and south walls of the church as far as the narthex, were rock-cut, up to a height of 1 metre or so, from the floor. The rest of the walls were constructed of dressed stones of varying dimensions, but on the average $60 \times 35 \times 40$ cm. A channel was cut in the rock outside the church coming from the direction of the spring, skirting the church on the south and east, and discharging outside its north-west corner. The foundations of the church were fairly well preserved on the south and east, but not so well on the north and west. It was not possible to excavate the north-west corner, as it was under the road.

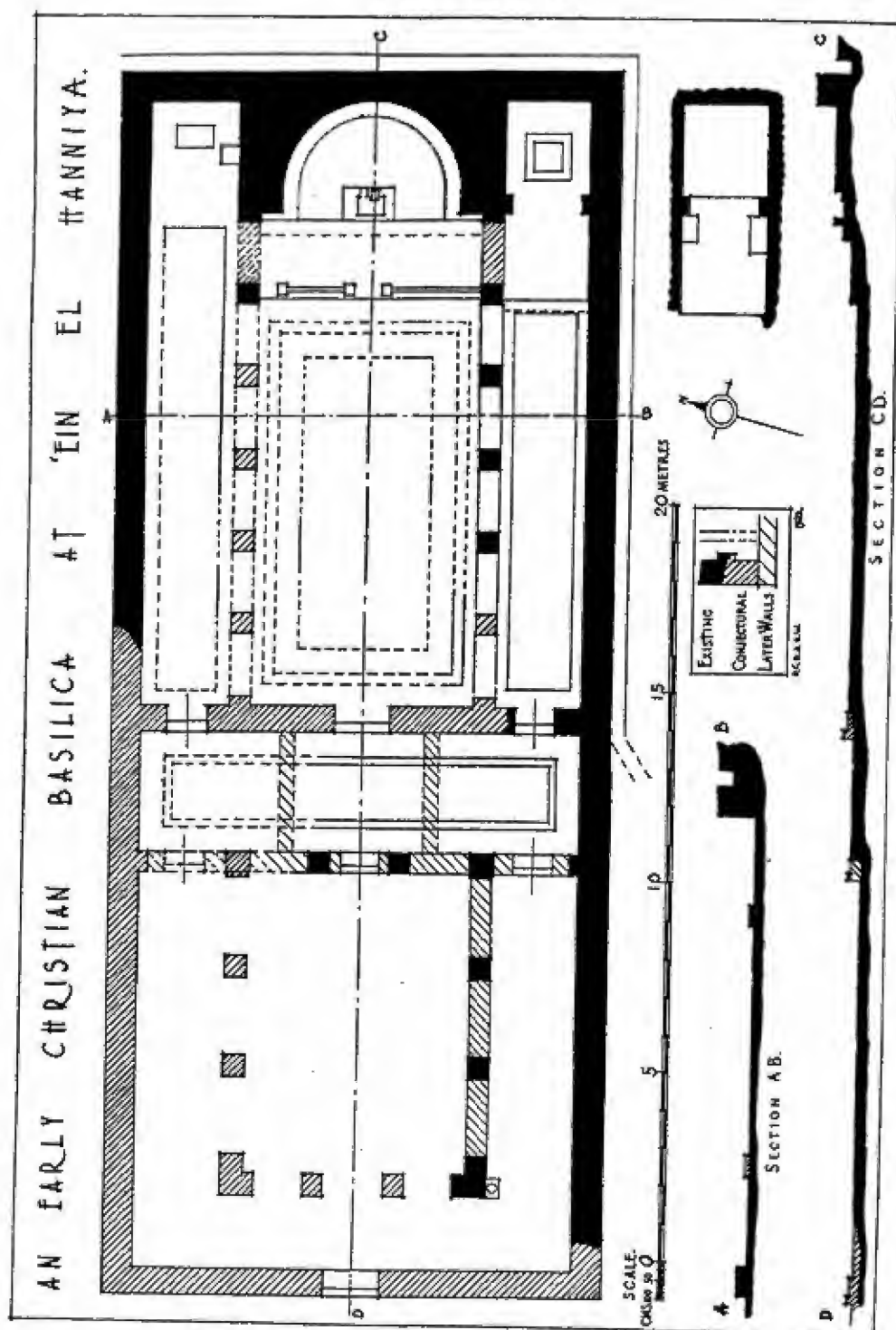
The atrium contains the bases of columns (Pl. XXXIV, 1). There is no evidence to show whether these supported an architrave or an arcade. It was paved with white tesserae 2 cm. sq., and contained a small cup-mark at the west end of the south colonnade (plan). The intercolumnar spaces were walled up at a subsequent period.

A raised step supporting a row of columns separated the atrium from the narthex (Pl. XXXIV, 2). The latter was paved with mosaics consisting of a white surround decorated with Maltese crosses in red and black, and a scale pattern bordered by rows of orange, red, and black tesserae (Pl. XXXV, 1).

At a later date the narthex was divided into three parts, and the intercolumnar spaces were walled up, allowing space for doors, and converting the narthex into a closed porch with a chamber on each side. Over the floor of the south chamber an uninterrupted layer of black ashes was discovered pointing to destruction of that particular room by fire. Ashes were not found anywhere else on the site.

The nave was presumably entered through a door, now destroyed, in the middle of the east wall of the narthex. Two rows of columns resting on





stylobates divided the nave from the aisles (Pl. XXXV, 2). It was paved with mosaics consisting of:

(1) A surround decorated with a single row of black tesserae interrupted at equal intervals by indented squares.

(2) A guilloche border in black, red, orange, and white, enclosed between two running spirals in dark red.

(3) A field containing a trellis of vines proceeding, presumably, from an amphora at the west end, now destroyed.¹ The vine-branches carry leaves, grapes, and tendrils, and form, together with the supposed vase, twelve rows of five medallions each. Only fourteen medallions survive, the rest being entirely destroyed. The branches, stalks, and tendrils are in different shades of red, the leaves one side green and the other black, and the grapes red, orange, and white, or blue and white, or yellow and white, or only white, outlined in black, or yellow and white outlined in red. The medallions are filled with larger tesserae ornamented with sprigs (Pl. XXXVI) with the exceptions following.

The second medallion from the left in the third row from top contains a basket in black, red, orange, and white, containing grapes and leaves, the fourth contains the remains of another, mutilated, while the last contains the rump of a bird.

The second medallion from the left in the fourth row contains the feet and breast of a bird.

The first medallion from the left in the sixth row contains part of the beak, head, and back of a bird (Pl. XXXVI, inset).

It is therefore obvious that the majority of the medallions originally contained animals and birds,² but they were destroyed subsequently during the iconoclastic movement which spread over the whole of the Near East in the beginning of the eighth century.³

A raised step and cancelli separated the nave from the choir. The position of the chancel columns and slabs were indicated by the cutting in the rock (plan). No other trace was found of the former, but two fragments of the latter were found, one used as a paving-stone in the narthex in place of the destroyed mosaics, and the other lying just outside the atrium (Pl. XXXVII, 1). Two steps, now destroyed, separated the apse from the choir. The outlines of the altar and the positions of the seats of the elders were marked on the

¹ Owsepian in *ZDPV*, 1895, pp. 88 ff., *Quarterly of the Department of Antiquities*, Vol. III, Pl. X.

² Owsepian, *l. c.*

³ H. Leclercq, 'Images (Cultes et Querelles des),' col. 230 ff. in *Dictionnaire d'Archéologie chrétienne et de Liturgie*, Vol. 7, 1, and *Quarterly*, Vol. III, p. 19.

rock (plan). Under the altar was a smaller rectangular cavity cut in the rock. A marble casket (Pl. XL, 2) containing bones, presumably relics, was found in a corner of the cavity encased by marble slabs (Pl. XXXVII, 2), and in the middle a rectangular marble block, hollowed out to form two receptacles (Pl. XL, 2). In its latest phase the apse was paved with paving-stones.

The narthex communicated by a side door with the south aisle (Pl. XXXVIII, 1). This was paved with mosaics consisting of a surround decorated with indented squares, enclosing a scale pattern bordered by three rows of black tesserae (Pl. XXXVIII, 2). At its east end was a diakonikon approached by two steps now destroyed. It was paved with white tesserae. The outline of an altar is marked on the tesserae. It had a niche at the south-west corner.

The present diakonikon includes the first bay of the south aisle, but a lower mosaic pavement, found beneath its floor in that bay on the same level as the floor of the aisle, indicates that originally it was limited by the respond. The bay was found to be paved with mosaics sprinkled with sprigs and had raised steps on both sides (plan, inset). The floor of the former diakonikon was destroyed to rock-level.

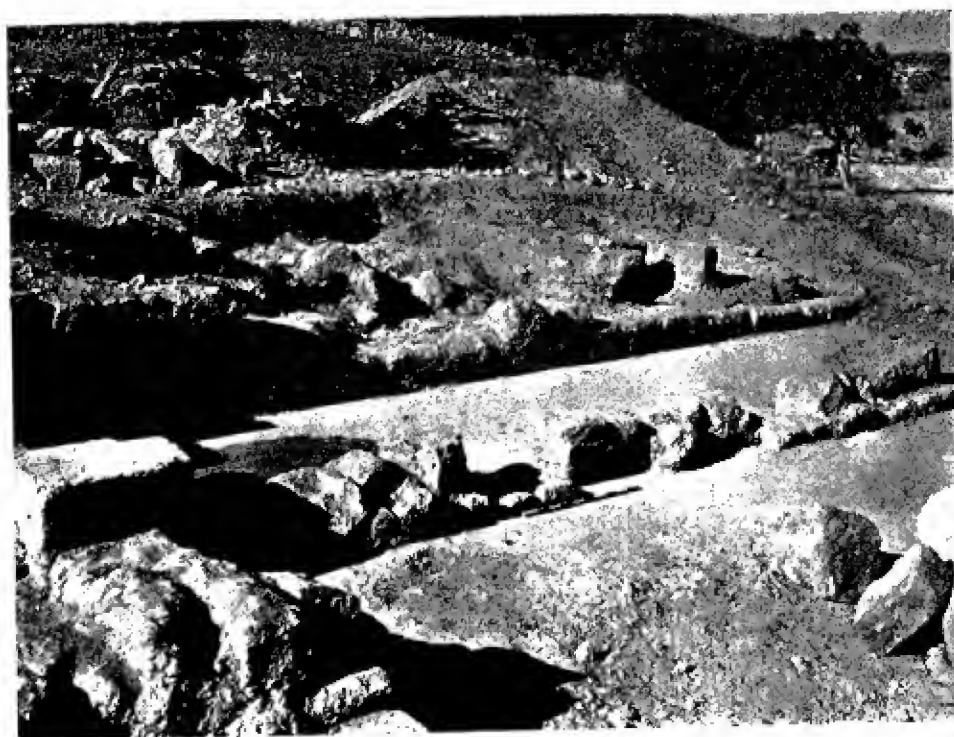
A third door presumably connected the narthex with the north aisle. This was paved with mosaics consisting of a surround decorated with sprigs enclosing a chequer design bordered by two rows of black tesserae (Pl. XXXIX, 1). To the east of the aisle is a prothesis separated from it by a step, now destroyed. Near the east end the position of an altar is visible on the floor, in the centre of which is a stone cup. The floor was paved with mosaics, the area surrounding the altar being decorated with Maltese crosses, while the rest is ornamented with sprigs (Pl. XXXIX, 2). South of the altar is a small area, 20 cm. above the level of the prothesis, paved with white tesserae, of the same size as those of the diakonikon in its latest phase. It appears that the prothesis also was subsequently raised and repaved with white tesserae and that it extended over the east bay of the aisle, the mosaic of which show traces of having been covered with mortar. The present level of the diakonikon and the small area of the prothesis paved with white tesserae are on the same level.

North of the prothesis, outside the church, is a small rectangular area paved with white tesserae.

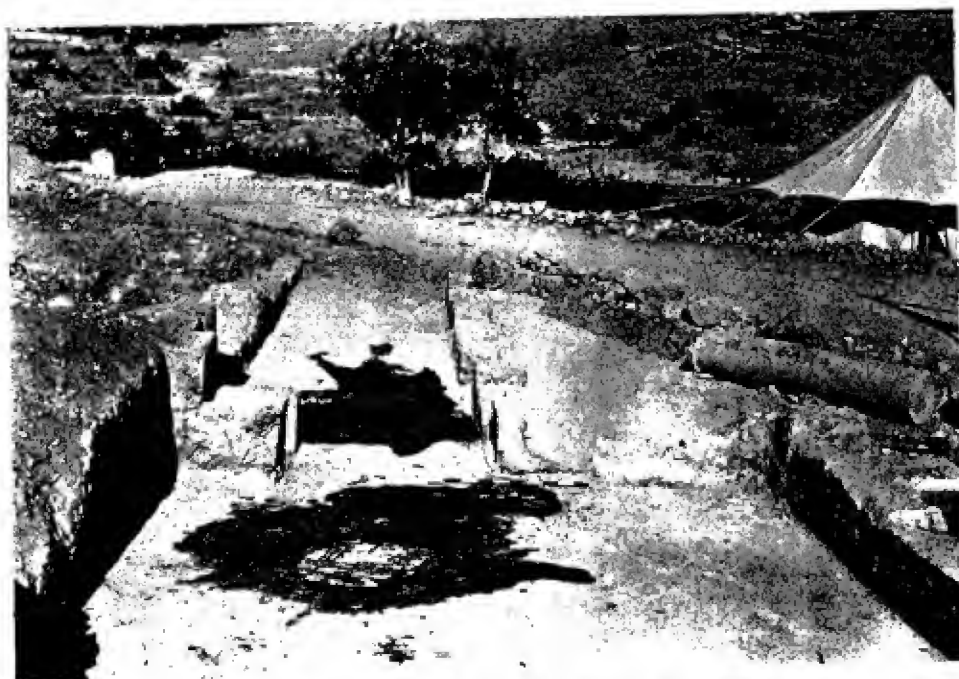
The objects found on the site included three Arabic coins of the Umayyad period, two Arabic lamps, eleven mouths of vessels in the form of heads of animals¹ and the torso of a zoomorphic vase (Pl. XL, 1).

The original church can be tentatively dated to the fifth or sixth century,

¹ These animal figurines occur quite frequently in Early Christian churches. Cf. *Quarterly*, Vol. III, p. 19.



1. BASES OF COLUMNS IN ATRIUM



2. STEP SEPARATING ATRIUM FROM NARTHEX

‘EIN HANNIYA

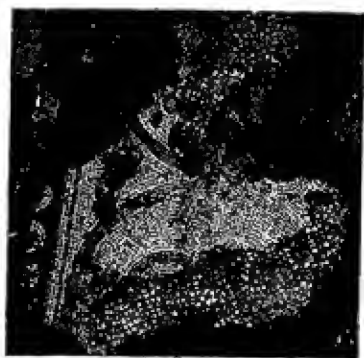


ENT AND INTRUSIVE WALL IN NARTHEX



2. COLUMNS AND STYLOBATE IN SOUTH OF NAVE

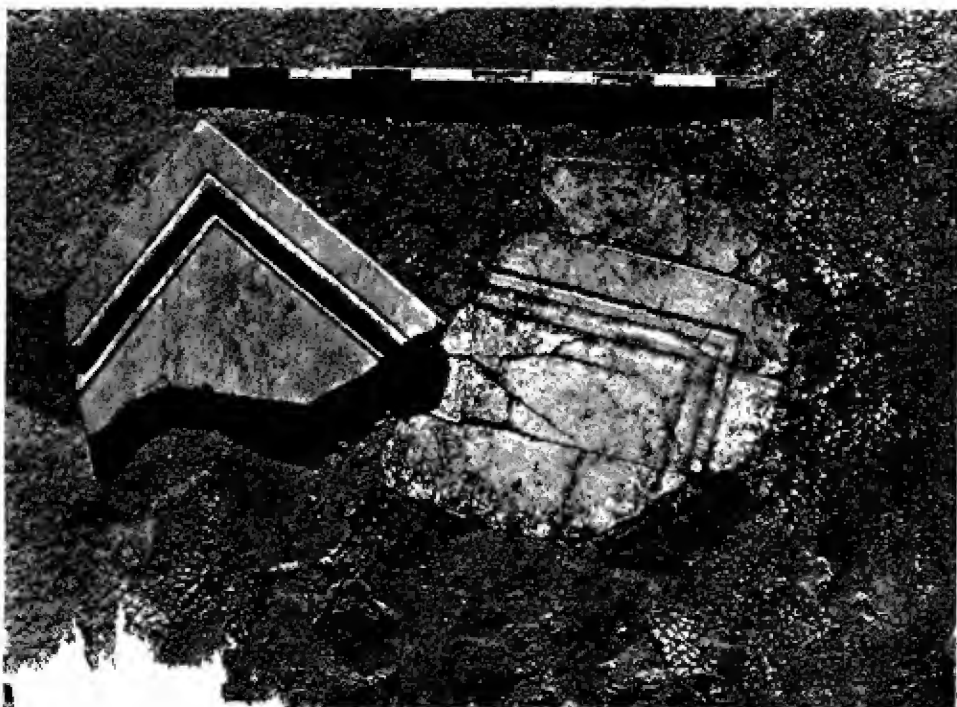
'EIN HANNIYA



‘EIN HANNIYA



MOSAICS IN NAVE



CORNER OF NARTHEX SHOWING CANCELLI



2. MARBLE RELIQUARY IN SITU

TEIN HANNIYA



1. DOORSTEP BETWEEN NARTHEX AND S

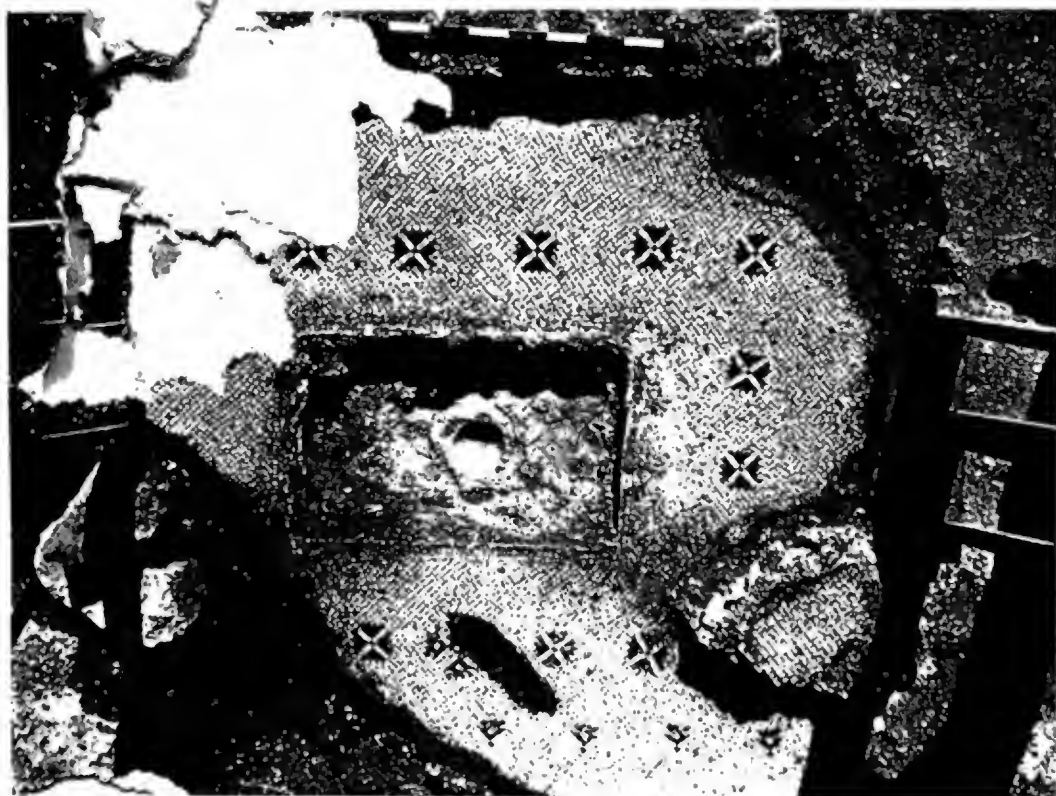


2. MOSAIC PAVEMENT IN SOUTH AISLE

'EIN HANNIYA



1. MOSAIC PAVEMENT IN NORTH AISLE

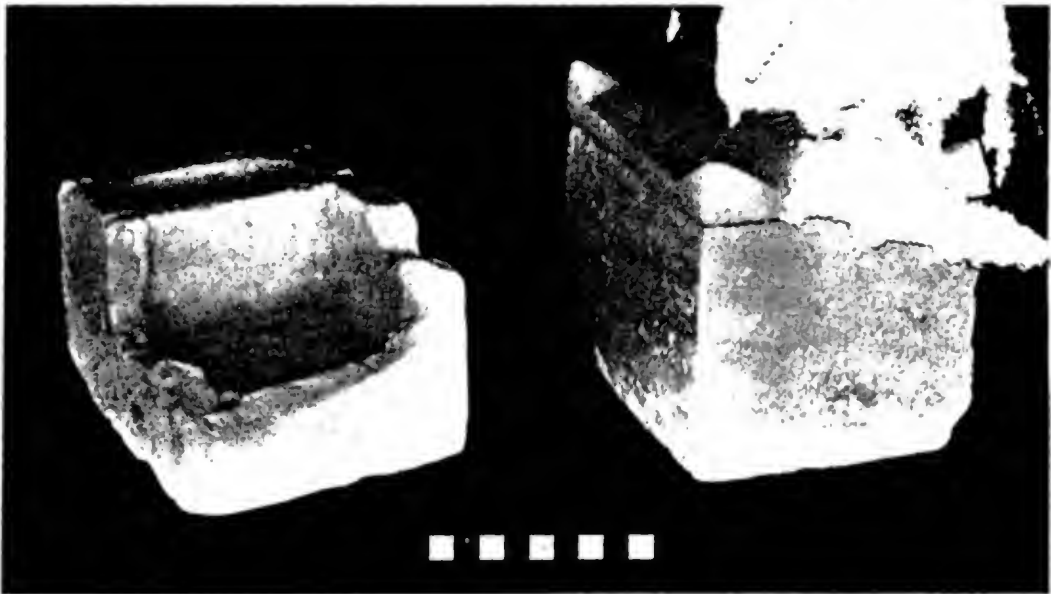


2. FLOOR OF PROTHESIS

'EIN HANNIYA

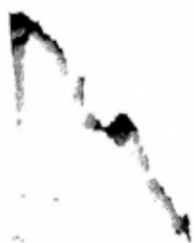


1. OBJECTS FOUND ON SITE



2. MARBLE RELIQUARY AND HOLLOWED MARBLE BLOCK FOUND UNDER ALTAR

'EIN HANNIYA



EARLY CHRISTIAN BASILICA, 'EIN HANNIYA

as in general the vine pattern belonged to that period. However, it underwent many subsequent changes which included the lengthening and raising of the level of the diakonikon and the prothesis, the conversion of the narthex into a closed porch with two chambers, and the walling-up of the inter-columnar spaces in the atrium. These changes may have accompanied the mutilation of the mosaic in the beginning of the eighth century.

D. C. BARAMKI.

A SIXTH-CENTURY SYNAGOGUE AT 'ISFIYĀ

I. *Excavation Report*

ON 12 August 1930 the present writer noticed, in the course of an inspection, traces of mosaic at 'Isfiyā village (Haifa Sub-District; Palestine Exploration Fund map, sheet V, square K. i). In January of last year, when the Records Office of the Department of Antiquities proceeded to collect the material for a catalogue of mosaic pavements published since in this *Quarterly* (Vol. II, pp. 136-81; Vol. III, pp. 25-73), a part of the site was cleared and a mosaic pavement appeared decorated with a seven-branched candlestick. A clearing of the site was carried out, as far as was possible, in March 1933, by Mr. M. Avi-Yonah, of the Department of Antiquities, and the present writer, assisted by Mr. N. Reiss, Archaeological Draughtsman of the Hebrew University, Jerusalem, whose services were kindly lent by that institution.

The site (Pl. XLI, 1) is situated at the north edge of the village, about 80 m. west of the Greek Catholic Church, in a quarter known as 'Hārat el M'asara' (The press quarter). The actual place is a public courtyard, giving access to several houses and their stables. It was constantly passed through by the inhabitants and their livestock. Situated, as the remains were, in an inhabited village between modern houses, the conditions were distinctly unfavourable to their preservation.

At the time our work began the courtyard was further encumbered by a kitchen on its north side and two hen-houses on the south. These, however, we succeeded in removing, after compensating the owners.

The clearing revealed the remains of a building, of which two-fifths are buried under the houses on the south side of the courtyard (*see plan*). We could establish the entire length of the *north* wall (10 m. 10), standing in places 40 cm. high. Its eastern portion served as the foundation of a house. Its western portion disappeared under another house. Of the *east* wall 6 m. 20 could be cleared till the point was reached where it disappeared under the houses in the south-east corner of the courtyard. The lower part of this wall was cut in the rock and could be identified; it was 37 cm. high. We succeeded also in clearing both sides of the wall and establishing its thickness as 60 cm. on the average. The north and east walls had traces of plaster painted with a reddish colour. Of the *west* wall the foundations only could be recovered in two places. They measured 52 cm. in width. The courtyard is sloping on this side; hence the wall here was not partly rock-cut and partly built, but wholly built, and has disappeared almost entirely. The *south* wall has disappeared completely under the houses on that side.

A SIXTH-CENTURY SYNAGOGUE AT 'ISFIYÄ

Traces of a row of five columns were found extending from east to west. The places of the columns were marked by gaps in the pavement, each of 60 cm. sq. The intercolumnar spaces were irregular; from east to west we

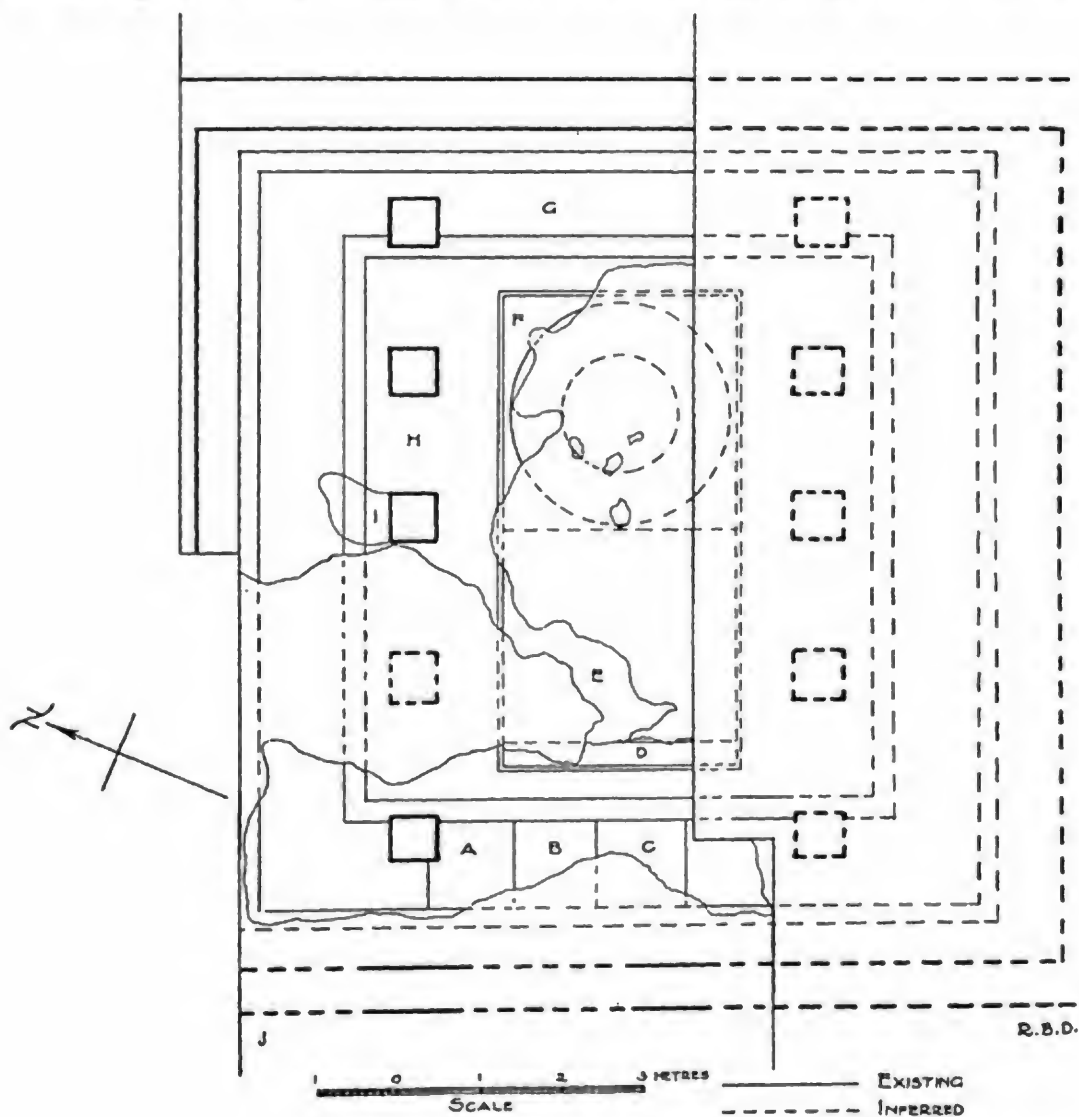


FIG. 1

measured: 80 cm., 1 m. 20, 1 m. 15, 1 m. 35, 1 m. 15, 1 m. 22. The columns separated an aisle (2 m. 60 broad) from the central nave.

The building had an inclination of 22° to the west from true magnetic north.

The site being between inhabited houses, no trace remains, of course, of

the building stones. The only objects recovered were three fragments of straight rafters with turned-up edge and fragments of ribbed Byzantine and painted Arab pottery.

A threshold was reported as found some time ago in the line of the west wall. Portions of the bedding of mosaic extended 1 m. 60 to the west (J on plan), and prove the existence of a paved narthex.

N. MAKHOULY.

II. *The Mosaic Pavement. The Inscriptions. Conclusion.*

The Mosaic Pavement. To judge from the extant fragments and the traces of bedding in the presumed narthex and near the broken edges of the pavement, the whole building was once paved with mosaic. Unfortunately, owing to the conditions of the site (as explained above), the damaged part of the pavement is just the part decorated with figured drawings, while the common geometric designs in the border and aisle practically escaped injury.

This is the ninth mosaic pavement of a synagogue found in Palestine or Trans-Jordan. The others are: Kh. Umm el 'Amed,¹ Kafr Kanna,² Saffūriya,³ 'Ein Dūk,⁴ el Hammām,⁵ Beit Alfa,⁶ Jerash,⁷ and el Hamme.⁸ Abroad, mosaic pavements in synagogues were found at Hammām Līf (Naron),⁹ Elche,¹⁰ and Aegina.¹¹ For purposes of comparison only the following sites are of importance: 'Ein Dūk, Beit Alfa, Jerash, el Hamme, Hammām Līf. Of the other synagogues some show only conventional patterns, some have a white pavement, and in some the inscription alone has been preserved.

On the east and west side of the main hall and in the north aisle of the 'Isfiya synagogue ran a continuous geometric border. It is interrupted opposite the presumed entrance by three square panels (1 m. sq.) framed by simple lines.

The first panel on the left shows a seven-branched candlestick (Pl. XLII, 1; A on plan) resting on a solid base. The trunk is formed by alternating square and round links, the branches by alternating round and triangular links. Both end in lamps of the type commonly found in the pottery of that

¹ 'Mosaic Pavements in Palestine' (henceforward abbreviated *MPP*) (*Quarterly of the Department of Antiquities*, Vol. II, pp. 136-81, Vol. III, pp. 25-73), No. 248.

² *MPP*, No. 167.

³ *MPP*, No. 296.

⁴ *MPP*, No. 69.

⁵ *MPP*, No. 85.

⁶ *MPP*, No. 22.

⁷ J. W. Crowfoot and R. W. Hamilton in *QSt.*, 1929, pp. 215-19, Pls. III-V. E. L. Sukenik, *The ancient synagogue of Beth Alpha*, Jerusalem, 1932, English edition (henceforward abbreviated *BA*), pp. 55 f., Pls. 7, XXVI.

⁸ *MPP*, No. 86.

⁹ *Inventaire des mosaïques de la Gaule et de l'Afrique*, Paris, 1909-16, Vol. II, Nos. 501-5.

¹⁰ Cabrol-Leclercq, *Dictionnaire*, Vol. 5, 1, s.v. Espagne, col. 515 f.

¹¹ *CIG*, III, 9894.

A SIXTH-CENTURY SYNAGOGUE AT 'ISFIYA

period, seen from the side. A handle of each lamp is seen on the outer side and a burning wick on the inner. The central lamp resting on the trunk shows two wicks and no handle. The candlestick is made with red, orange, and yellow tesserae. In the centre of each link is set a single green glass tessera. The candlestick is accompanied by four objects, two on each side. On the right we see an *ethrog* (*Citrus medica*) and the tip of the *lulab* (palm leaves bound together). On the left are a ritual blowing-horn (*shofar*) and an object in the form of a square box or panel, decorated with counter-changing greyish and red tesserae and having a handle with two side props. These objects agree in their colour scheme with the candlestick and have also green tesserae in their centre, except the square object. Of the *lulab* the end only is visible and we cannot be certain of its form.

The candlestick appears on all figured synagogue pavements in Palestine and Trans-Jordan, with the sole exception of el-Hamme. It appears twice at Hammām-Lif. Owing to the peculiar sanctity of the original Temple candlestick (Ex. xxv. 31-8) and of its symbolic value (Zech. iv. 2)¹ we find it represented on innumerable Jewish objects, tombstones, gilt glasses, lamps, &c.² The candlestick of the Second Temple is known to us from the relief on the arch of Titus and differs from the mosaic representations. These sixth-century representations are, therefore, valuable rather as representing the contemporary ideas of such a candlestick. It should be noted that the term itself is a misnomer; the original object was a lamp-holder and had never any connexion with candles.

The form of the branches of the candlestick, which is thought to represent 'the knops and the flowers' of the Temple candlestick,³ corresponds most closely to that of the Beit Alfa mosaic. The colouring is probably intended to reproduce the hue of the 'pure gold' of Ex. xxv. 31-8. The dots, marked here by green tesserae, occur also on representations of the candlestick on gilt vessels.⁴ They represent perhaps an incrustation with precious stones, as to which our sources are silent. The closest parallel to the lamps at the

¹ Möhlenbrink in *ZDPV*, 1929, pp. 257 ff.; Marmorstein in *ZNT*, 1933, pp. 35 ff.; cf. *Pesiqta R.*, c. 8, 29^b. Cf. also Monceaux in *Revue des études juives* (*REJ*), XLIV, 1902, p. 17 f.

² For the candlestick in general see: Kohl-Watzinger, *Antike Synagogen in Galilaea*, Leipzig, 1916, p. 191 and n. 4 (with sources); Kaufmann in *REJ*, XIII, 1886, pp. 52-5. For some of the numerous candlesticks found on objects in Palestine see *inter alia*: Clermont-Ganneau, *Archaeological Researches in Palestine*, London, 1876, Vol. II, pp. 393-5; *id.*, *Rec. arch. or.* VI, p. 169; I. Loeb in *REJ*, XIX, 1889, pp. 101-3; Schumacher in *ZDPV*, 1885, p. 333 f.; Krauss, *Synagogale Altertümer*, Berlin, 1922, p. 438; Klein, *Jüd.-pal. Corpus inscriptionum*, Wien, 1920, Tombs Nos. 112, 142, 179, 183, Synagogues Nos. 13, 14, 15; Kohl-Watzinger, *op. cit.*, fig. 291; Orfali, *Capharnaüm*, Paris, 1922, Figs. 122-4. On the Carmel (Kh. Semmāqa), cf. L. Oliphant in *QSt.*, 1884, p. 41; *ib.* 1886, p. 8.

³ *BA*, p. 26.

⁴ *BA*, Fig. 34, p. 31.

end of each branch in our example is shown on a tombstone at the Monteverde catacomb, where lamps of exactly the same form are shown in the same position at the end of each branch.¹

The candlestick is as a rule accompanied by a selection of ritual objects agreeing in general with the selection shown here and representing the New Year and Day of Atonement (the *shofar*) and the Feast of Tabernacles (*ethrog* and *lulab*). Occasionally an oil juglet replaces the square object. The arrangement of the four objects is not always the same; that shown here corresponds to that on the Jerash mosaic² and a carved stone found at Peqi'in.³

Three of the objects represented on both sides of the candlestick have been recognized at the first glance and their identification has never been doubted. The fourth object (the square 'box') has given rise to the most varied interpretations. It appears on many designs, including the Beit Alfa and Jerash mosaics; it has been always recognized as one and the same thing; nevertheless, there is no agreement as to what object it is meant for.⁴ It must be some object in use in the synagogue in view of the character of the other things appearing with it. It appears, however, safer to leave the matter at rest till a new discovery or a more convincing suggestion brings the solution of the problem.

The next panel to the right (Pl. XLI, 2; B on plan) is occupied by a wreath surrounding a Hebrew inscription (see below, p. 128 f.). About half of this panel is destroyed. The wreath itself consists of three pleats in the style of the African mosaics,⁵ with flowers represented by longish shapes, three-quarters of which are coloured red or blue, and the remainder white. The wreath shows at its top a red circle with chequer border and at a quarter of its circumference a red chequer square.

The wreath is one of the favourite objects of synagogue decoration in Galilee,⁶ especially in connexion with the entrance, on lintels, &c. Wreaths in pavements encircling inscriptions occur frequently on African church mosaics.⁷ Owing to the loss of the whole lower part of the wreath we cannot

¹ BA, Fig. 33, p. 30.

² See p. 120, n. 7.

³ BA, p. 29, Fig. 31.

⁴ Père Orfali called it an incense-burner (*Capharnaüm*, Paris, 1922, p. 93), Dr. Sukenik a scroll of the law (BA, pp. 27-32), Prof. Klein an alms-box (*Zion*, II, p. 19). Prof. Krauss agrees with the last-named (*Revue des études juives*, 1930, p. 412). Dr. Sukenik now believes it to represent a lectern (*Journ. Pal. Orient. Soc.*, XIII, pp. 221-5, Figs.). At a discussion in the Jewish Palestine Exploration Society, following a paper read by the author, the following additional suggestions were made: a spice-box, a box for the *ethrog*, a fire-pan, a wine-cup.

⁵ *Inventaire des mosaïques de la Gaule et de l'Afrique*, Vol. II, Nos. 71 d, 71 f, 125, 338, 560, 671, 940; Vol. III, Nos. 3, 41, 63, 138, 169, 171.

⁶ Kohl-Watzinger, *Synagogen in Galilaea*, Leipzig, 1916, p. 160, Figs. 291-2; p. 188 f.; Orfali, *Capharnaüm*, pp. 90 ff., and Fig. 72.

⁷ Also in the el-Hamme synagogue pavement.

tell whether here too the apotropaic 'Knot of Hercules' has been used; it is common in second-century synagogues.¹

The third panel to the right (Pl. XLII, 2; C on plan) shows another candlestick. Here the lower left corner is broken away as well as the lower part of the whole. A *shofar* and the square object can be distinguished on the right.

This candlestick differs to a certain extent from that on the left. Its branches are made from alternating square and round links and end in square tops from which the (red) flame is springing. This might be meant, of course, for the lamps seen from the front. The links are made of red and orange tesserae, each with a green glass tessera in the centre. It should be noted that the square object shows here a regular chequer pattern and corresponds in this detail with the representation on the Jerash mosaic.

The motif of two candlesticks flanking a central object—usually the shrine—is fairly common: it occurs at Beit Alfa, at 'Ein Dūk, and in a series of gilt vessels.² It is interesting to observe that here, as at Beit Alfa, the left candlestick carries lamps, while the right one shows none.

East of the three panels we find a three-line inscription (see below, p. 129 f.), in a *tabula ansata*, within an indented line (A 3)³ and a thick line made of two rows of tesserae (Pl. XLIII, 3; D on plan)⁴. The western of the indented lines was found continuing to the south inside a barn bordering the pavement on that side. A further trial pit inside the same barn made to the east with the hope of finding the continuation of the inscription brought to light the bedding alone.

This western border below the inscription could be further traced on the other (north) side along the three panels described above. At the second branch to the right of the left candlestick the double thick line turns east and can be traced for almost the whole length of the building; this was very useful in determining the north boundary of the central panels.

Proceeding still further east we found a narrow diagonal strip of what must have once been a panel representing a vine-trellis issuing from a vase, with birds in the medallions (Pl. XLIII, 1; E on plan). The vase must have been on the east side of the panel, as the branches seem to be spreading out westwards. The stems are in red and yellow, the grapes are bordered in black

¹ Orfali, *Capharnaüm*, Fig. 123; apotropaic ivy leaves issue from a wreath surrounding a candlestick at Gaza (Clermont-Ganneau, *Archaeological Researches*, II, p. 393).

² *BA*, Figs. 22, 34, 38; Pl. Ia.

³ This and all similar references are to the patterns of mosaics published in this *Quarterly*, Vol. II, pp. 138-41.

⁴ Owing to an oversight in the plan, it appears as if the lower left part of the inscription had been preserved. This is not the fact.

with yellow body and white centre, the tendrils are red, the leaves green (glass tesserae). There is one bird in red, brown, and white, the eye in green glass (probably a partridge) picking at the grapes. The body of another bird (red border, green body) is preserved on the east. It appears that two peacocks were represented as facing each other over the inscription, much in the manner of the peacocks in the Beit Jibrīn church inscription (*MPP*, 23 (8)). What remains is the head of one peacock and the head and neck of the other. They can be identified by the greyish tesserae of their heads, the green (glass) tesserae of the neck and the characteristic three feathers on their heads.

The appearance of this type of panel in a synagogue pavement is rather surprising. Its occurrence has hitherto been limited to church pavements¹ in which both the vine-trellis and the peacocks have been accorded symbolic meanings. As regards the latter the occurrence of peacocks facing each other in the Hammām Līf pavement as well as in purely pagan pavements² necessarily leads us to conclude that their alleged symbolic meaning was a later interpretation of a motif favourite with the mosaic worker from early times.³ A vine border appears at Beit Alfa; other Galilee synagogues show in their decorations various elements of this panel separately. Thus we see birds picking at grapes at Kh. Keraza,⁴ birds facing each other at Tall Hūm,⁵ a vine-trellis issuing from a vase at en-Nabratein.⁶ Nevertheless the existence of a complete panel of this type which we were led to associate exclusively with churches opens a new view on the relations of Christian and Jewish art in Byzantine times.

Proceeding still further east we find what appears to have been the main panel of the pavement, a Zodiac circle (Pl. XLIV, 1, 3; F on plan). It is in the common form of two concentric circles (radius = 60 and 138 cm.) within a square (2 m. 76 the side). The panels are 68 cm. long. This is the third Zodiac panel found, out of four synagogue pavements cleared west of the Jordan.⁷ Unfortunately this part of the pavement is in an especially bad state of preservation.

Only some insignificant fragments and part of the border of the inner circle could be recovered. These fragments do not suffice for an interpretation of

¹ On this motif in Palestine see *MPP*, p. 62.

² See *ibid.*, p. 62.

³ The two birds facing each other over a vase (as at Hammām Līf) originate with Sosus at Pergamum in the second century B.C. (Plin., *N.H.*, 36, 60).

⁴ Kohl-Watzinger, *Antike Synagogen in Galilaea*, Leipzig, 1916, p. 45, Fig. 86.

⁵ *Ibid.*, p. 34, Fig. 68; Orfali, *Capharnaüm*, Paris, 1922, p. 37, Fig. 54.

⁶ Kohl-Watzinger, *op. cit.*, p. 104, Fig. 199. It must be remembered that the grape and the pomegranate are old symbols of Palestine, *ibid.*, p. 185.

⁷ The others are Beit Alfa and 'Ein Dūk.

A SIXTH-CENTURY SYNAGOGUE AT 'ISFIYĀ

their meaning; on analogy they ought to have belonged to a picture of the rising sun in its chariot.

Of the Zodiac properly speaking we could recover fragments of five signs, extending from the Archer to the Ram (from right to left, Pl. XLIV, 3).

The *Archer* is represented as turning right and shooting with his right arm raised. The nude body is made with brown and pink tesserae. He appears to wear over his shoulder a yellow garment falling in folds and rather reminiscent of the lion skin of the archer Heracles. It should be noted that the archer of Beit Alfa, though clad in a much less antique fashion, still wears a robe with yellow stripes.

Next to the Archer there follows a tiny fragment with the two horns of *Capricornus*. The horns are raised, not curved down as at Beit Alfa.

The third figure has given us the clue for the interpretation of the whole cycle and the proper sequence of the panels, as it is the only sign tolerably well preserved. It is represented by an amphora (in yellow with brown shadings), from which water (green tesserae) is flowing. This is clearly meant for the *Aquarius*, a sign occasionally represented in this form.¹

The next panel is almost entirely destroyed. A small fin and a fragment of a triangular tail in green glass is all that remains of the *Fishes*. As there is ample space in the panel we ought to assume that there were two fishes swimming in opposite directions, and joined by a line, as they are usually represented on the Zodiac in antiquity.²

The last remaining panel shows the two hind legs of the *Ram*, yellow, with a black border, showing clearly the hoofs and the tip of the tail.

In three of the panels, Archer, Aquarius, Fishes, the field is sprinkled with sprigs (types *F* 21 and 22) made of green glass and white, pink, and red stone cubes. Near the Aquarius sign we note a yellow branch.

Contrary to the practice at Beit Alfa and 'Ein Dūk all the figures of this Zodiac appear with their heads turned inwards. This arrangement favours the outside observer, while the usual one is calculated to give the best view to a person standing in the centre of the pavement. The arrangement here adopted is followed also by the Bir Chana Zodiac.³

The only preserved corner of the Zodiac shows a female head in red and pink, with well-marked features and black eyes looking right (Pl. XLIV, 1). This head is undoubtedly meant to represent a Season. It bears a necklace

¹ *BA*, p. 38; Daremberg-Saglio, s.v. *Zodiaque*, p. 1061.

² Thus at Beit Alfa and Bir Chana (see below, n. 3), as well as in the Calendar of the year 354 A.D. (Strzygowski in *Ergänzungshefte zum Jahrbuch des deutschen arch. Instit.*, I, p. 61, Pl. XXXIII).

³ *Inventaire des mosaïques de la Gaule et de l'Afrique*, II, No. 447.

in green glass tesserae and a complicated crown in alternating yellow and white strips, with a row of white and green tesserae in between. In these details it corresponds to the Autumn Season at Beit Alfa, which is adorned in a similar fashion. The surrounding surface is strewn with pomegranates (red, with stalks in green glass), ears of corn, and two curious objects which we cannot identify with certainty. One is formed by two diverging black lines with a yellow body and a green band in the middle; it stretches from the head to the right. The other is a curving object in black, set in a yellow handle and having greyish teeth on its lower side. We would suggest that the former was meant for a shade(?) or wings(?), while the latter represents perhaps a sickle (as the one held by the Summer Season at Beit Jibrīn, *MPP*, 23)¹ or a palm leaf (cf. the Autumn Season at Beit Alfa).

The representation of the Seasons by busts, especially in the corner of the circular pavements, was a very common one.²

There was no trace of any inscription accompanying the Zodiac. We would suggest that this is due to the small space available. This is the smallest Zodiac on record in Palestine.

The relation between the signs of the Zodiac and the Seasons is one of particular difficulty. It should be noted that neither at Beit Alfa nor at 'Ein Dūk do the Seasons correspond to their actual signs of the Zodiac. The artist seems in both cases to have counted the Seasons as embracing three (Roman) calendar months, thus naturally making the beginning of the 'winter season' (placed where the spring season ought to be) fall at about three-quarters of the sign of the Ram, i.e. from April to June. This is effected by a slight turn in the Zodiac wheel within its square frame, so that none of the spokes falls exactly in the middle of a side. As regards Beit Alfa we should note that both the sequence of the signs and that of the Seasons run counter-clockwise, but that the Seasons have moved by one place to the left. Thus to correct the mistake we ought to move each Season one place back clockwise; then Spring will fall on the Ram-Bull-Twins signs, Summer on Cancer-Lion-Virgin, &c.

At 'Ein Dūk the matter is somewhat different. The turn mentioned above exists here too. The signs of the Zodiac turn, however, with the clock, while the Seasons run counter-clockwise, as at Beit Alfa. It follows that while Summer and Winter each appear near their proper signs, Spring and Autumn

¹ Cf. the sickle (with dentition) held by the Summer Season in the Zliten mosaic (S. Aurigemma, *I mosaici di Zliten*, Roma, 1928, Fig. 65), and the Palermo and Lambaesis pavements.

² See the indices to *Inventaire*, s.v. Saisons; and P. Gauckler, *Musivum opus*, in Daremberg-Saglio, p. 2119, n. 10.

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seem to have changed places, the former being near (but not quite at, owing to the turn of the wheel mentioned above) the Ram-Bull-Twins; the latter near the Balance-Scorpion-Archer.¹

The Zodiac at 'Isfiyā is the first instance of the division of the circle co-ordinated with the divisions of the square, each quarter taking exactly three panels. The order adopted resembles that of 'Ein Dūk, i.e. it follows the clock. Curiously enough the counter-clockwise movement of the Seasons seems to have been adopted here too. The Season represented appears to be Autumn (תשרי) judging from the pomegranates and the palm leaf(?), a palm tree being shown at Beit Alfa near this Season. It corresponds, however, to the signs Fishes-Ram-Bull, i.e. the last Winter sign and two Spring signs. Here too it appears that the signs have moved by one place.

Mosaic representations of the Zodiac are comparatively rare in antiquity. Among the thousands of pavements described in *Inventaire*, there are only five Zodiac pavements which are not medieval (Vol. I, Nos. 1382, 1393, 1622; Vol. II, No. 447; Vol. III, No. 41). On the other hand they are much more numerous in church pavements of the tenth to twelfth centuries, especially in France (*Inventaire*, Vol. I, Nos. 760, 763, 779, 826, 1090, 1147, 1665), considering the paucity of medieval mosaics. Zodiac pictures continued to be popular among Jews in the Middle Ages for illuminating manuscripts or books of prayer (Mahzor) at the prayer for dew (Kaufmann in *REJ*, 1886, XIII, p. 50). A certain influence of the synagogue pavements of the sixth century on medieval church pavements suggests itself. Medieval churches in the West seem also to have taken over the custom of representing Biblical scenes on mosaic pavements, a custom abhorred by the Eastern Church.

The recovered aisle and the borders of the main hall to east and west show (with the exception of the three panels described above) a uniform decorative scheme varying only in width (60 cm. in the borders, 1 m. in the aisle). (Pl. XLIII, 2; H on plan, and Pl. XLIV, 2; G on plan.)

It represents diagonal double lines (*H1*) filled with a rich variety of ornaments, such as meanders, 'duplex' signs (*I4* here almost square), counter-changing lines, chequers (*G3*), circles intersected by arcs (type *J3*), all of them well-known geometrical ornaments, of frequent occurrence in mosaic pavements.

At the second pillar from the east (*I* on plan) the pavement has been repaired with coarse reddish tesserae much bigger in size than those of the original

¹ Thus both Père Vincent and Dr. Sukenik are right, the former in asserting that the Seasons are in their proper places (true as regards Summer and Winter) and the latter in stating the contrary (true as regards Spring and Autumn). Cf. *BA*, p. 38 and n. 4.

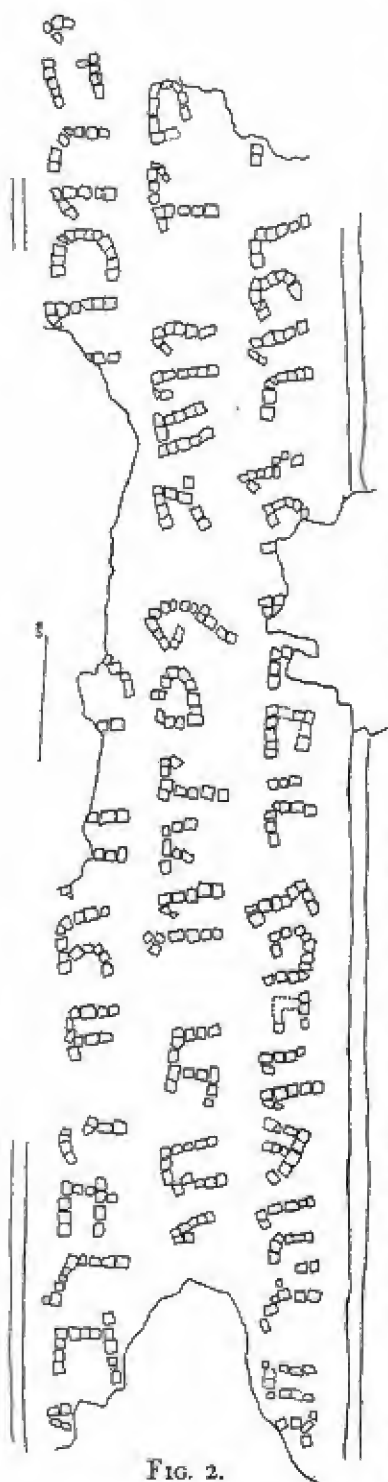


FIG. 2.

work. The cement used here also differs from the rest in its reddish and gritty appearance. On the whole the pavement is of fairly fine work, 65 tesserae being counted to 10 cm. sq. The red, yellow, white, pink, brown, and orange tesserae appear to be of local origin; in clearing the rock-cut wall east of the building the workmen occasionally chipped off small pieces of the soft local limestone with identical hues of red, orange, and yellow. The bluish pieces of stone in the wreath and the sickle(?) have the smooth hard look of marble.

The profusion of green glass tesserae deserves special notice. It is characteristic of the site. Such profusion is natural, for the glass factories of Greece were easily accessible by sea and those of Tyre were near at hand.¹ The village overlooks the very spot near the mouth of the river Belus (Kishon) where glass was supposed to have been first invented (Plin., *N. H.*, XXXVI, 65).

The technical execution of the pavement is of a fairly high level as far as one can judge from the extant fragments. Although the head of the Season is simplified in the extreme, it conveys a much more life-like impression than those of Beit Alfa. The fragmentary figure of the Archer, e.g., is correctly drawn, better than the corresponding figure at Beit Alfa.

The Inscriptions: (i) Inside the wreath at the entrance (Pl. XLI, 2; B on plan). Two-line inscription in black and white, well-formed letters, easily legible: ל[ע]ל ישראל שלום *Peace upon Israel*. The middle line is in the centre of the wreath and we ought perhaps to complete: [אמן] *Amen*. This formula is based on the conclusion of Ps. cxxv. 5, and occurs at

¹ Benjamin of Tudela (ed. Asher, p. 30) speaks of Jews as exercising the profession of glass manufacturers at Tyre as late as the twelfth century.

various places in Palestine and Trans-Jordan, e.g., at Jerash:¹

שלום על כל ישראל אמן אמן סלה;

at Kh. Hebra near Yabne:²

שלום על ישראל לעולם;

at Kafr Bir'im (cf. also 'Almā):³ יהי שלום במקום זה ובכל מקומות ישראל

(ii) The second inscription (Pl. XLIII, 3, see Fig. 2 opposite) was longer, but is unfortunately in a much worse state. It is in three lines, each 6 cm. high (existing length 1 m. 30, existing width 27 cm.), framed in a double line. About 65 cm. must be missing from the beginning and about 90 cm. from the end; thus of a total of 2 m. 80 we have less than the half. Apart from this the text shows several minor lacunae. The letters and the spelling are clumsy and below the standard of (i). Besides, the inscription has been much battered and presents an uneven surface. Nevertheless its general dedicatory character can be clearly established from the existing fragments and corresponds to that of synagogue inscriptions from other places.

(1) --- וברוכה . . . פו' זרתה דברבי ---

(2) --- [רכיר לטב כל מן דפ]סק ויהב פסקתה תהי [להוה ברכתה] ---

(3) --- י דכיר לטב דכיר לטב יושיה ד(י)הב ---

. . . and blessed be . . . of the scholar . . . / . . . (Honoured be the memory of every one who) promised and gave his donation, be (he blessed) [or: be (his lot with the just)] . . . / . . . Honoured be the memory (twice) of Josiah who gave . . .

L. 1. The formula ברוכה is unusual. Here it refers to a woman. Women donators occur at 'Ein Dūk (MPP, 69).⁴

(*) ברבי—'the scholar' was a honorific title common at that period (Klein, *Corpus Inscriptionum*, Wien, 1920, p. 36, Nos. 110, 111, 114 (all from Jaffa).

L. 2. The beginning of this line has been completed on the analogy of 'Ein Dūk (MPP, 69); the end on the analogy of Kafr Kanna (MPP, 167) and of Klein, *loc. cit.*, p. 78. An alternative reading of the end is:

תהי [להוה חולקהון עם צדיקים] or תהי [להוה חולקהון עם אברהם יצחק]

¹ See p. 120, n. 7; and Krauss in *Revue des études juives*, 1930, p. 411.

² Klein, *Corpus inscriptionum*, Wien, 1920, p. 54 f.

³ *Ibid.*, p. 77 and p. 79.

⁴ Prof. S. Klein, of the Hebrew University, Jerusalem, to whom this inscription was submitted, read it: ברינה חליפו אחתה דברבי . . . [ברין כל מן] / דפסק ויהב

פסקתה תהי [לה ברכתה] / ודכיר לטב ודכיר לטב יושיהו [בר]

The name Halifu occurs at 'Ein Dūk.

(*) The remarks with an asterisk the author owes to the kindness of Prof. Klein.

(Kh. Keraza, Ory in *QSt.*, 1927, p. 51f., Marmorstein, *ibid.*, p. 101f.; er Rame, Marmorstein in *QSt.*, 1933, p. 100f.).

(*) פסקתה—The word occurs frequently in the sense of 'donation', 'subscription'. In Ta'anit VIII, ע"ב at the end, we find a saying of R. Yohanan: 'Rains are not withheld save owing to those who publicly promise subscriptions for charities and do not give them'. It will be seen that there was an evil custom of promising and then not fulfilling the promise; it is clear therefore why those who both promised *and* gave were singled out for a special blessing.

L. 3. ישיה for יאשיה. A similar case is the מאונים for מוונים in the 'Ein Dūk Zodiac.

The inscription thus agrees very well with the tenor of the other synagogue inscriptions found in Palestine (*MPP*, 22, 69, 86, 167, 296); unfortunately it too does not give any date or place-name.

Conclusion. In attempting a reconstruction of the building we assume that a line passing through the centre of the Zodiac circle, parallel to the existing north wall, divided the building into two symmetrical halves. This would give us a nearly square basilica (see plan), its assumed width (10 m. 70) slightly exceeding its ascertained length (10 m. 10). Owing to the impossibility of excavating round the site we could not ascertain the existence of any side rooms, such as are usually found, or of steps leading to a gallery, or of a courtyard.

The synagogue is clearly orientated to the east, thus conforming with the orientation of the other Carmel synagogue at Kh. Semmāqa.¹ The orientation is confirmed by the find of a threshold in the west, by the direction of the inscriptions, which can be read only by a person entering from the west, by the position of the wreath which normally was placed near the entrance, and by the fact that no traces of doors were found in the north side. This orientation ignores indeed the true position of Jerusalem; it arose from the fact that the Carmel was situated close to the shore of the Mediterranean Sea, the western boundary of Palestine, and the position of synagogues on it was assimilated to those on the shore due west of Jerusalem. It must be remembered that the Carmel belonged in ancient times to Phoenicia, more especially to Tyre² or Acre, and not to Galilee, where the synagogues were turned south.

A slight anomaly due perhaps to local causes which we cannot establish

¹ Kohl-Watzinger, p. 139. *BA*, p. 11, n. 2.

² Josephus, *B. J.*, III, 35; Eus., *Onom.*, 272, 79.



FIG. 1. SITE BEFORE EXCAVATION, LOOKING EAST

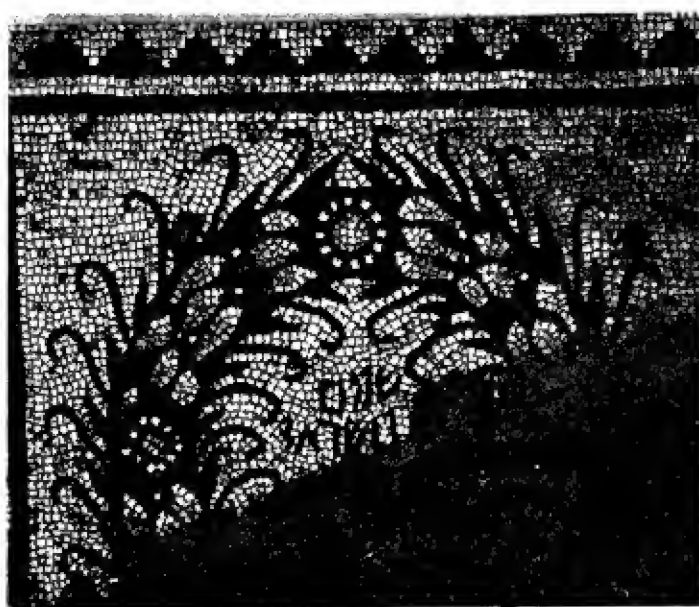


FIG. 2. CENTRAL PANEL AT ENTRANCE (B)

THE 'ISFIYĀ SYNAGOGUE

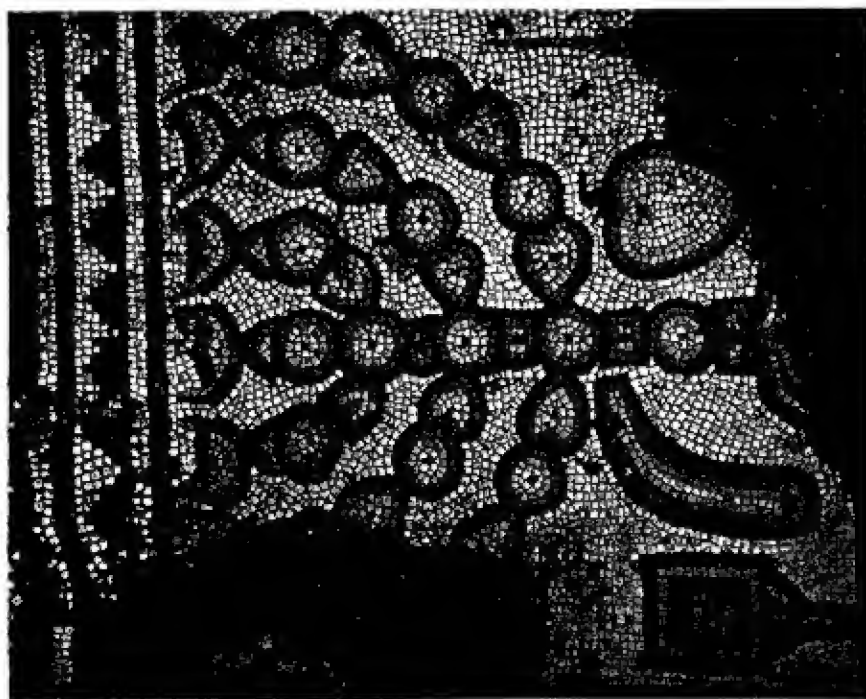


FIG. 1. ENTRANCE, LEFT PANEL (A)

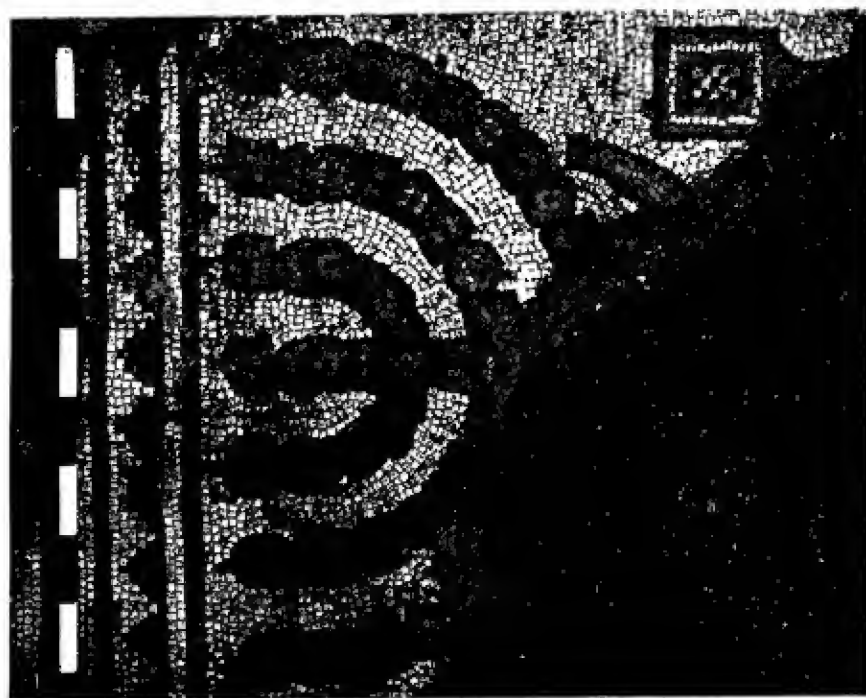


FIG. 2. ENTRANCE, RIGHT PANEL (C)

THE 'TSFIVÁ SYNAGOGUE



FIG. 1. FRAGMENT OF PAVEMENT,
CENTRAL NAVE (E)



FIG. 2. NORTH AISLE (H)



FIG. 3. THE DEDICATORY INSCRIPTION (D)

THE 'ISFIYĀ SYNAGOGUE



FIG. 1. DETAIL OF ZODIAC



FIG. 2. EAST BORDER (G)

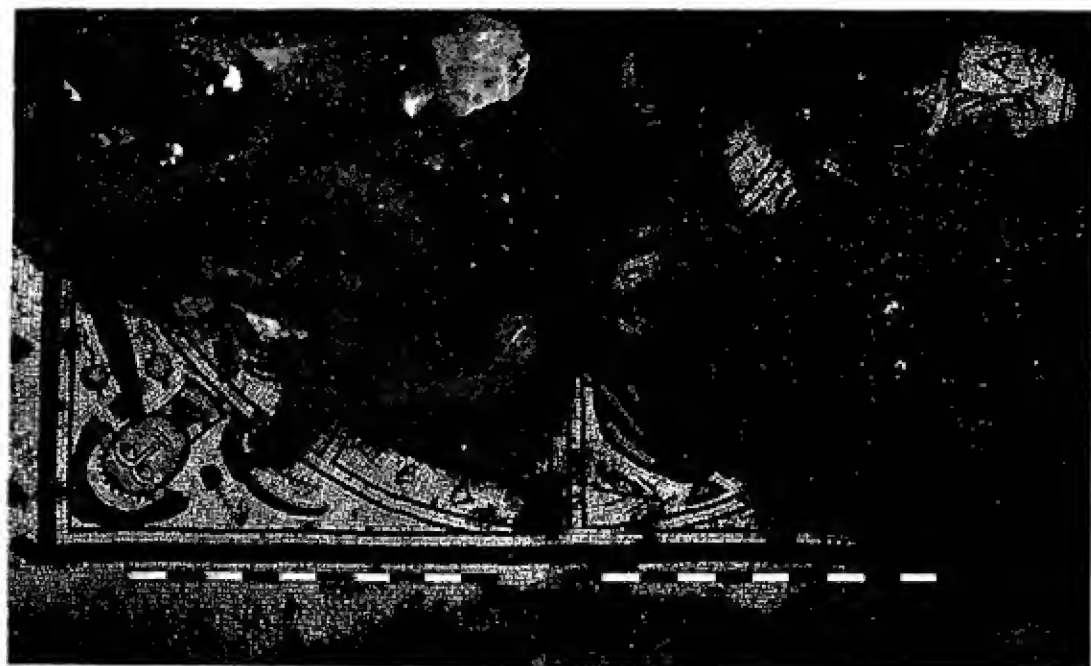


FIG. 3. THE ZODIAC PANEL, CENTRAL NAVE (F)

THE 'ISFIYÄ SYNAGOGUE

A SIXTH-CENTURY SYNAGOGUE AT 'ISFIYĀ

ought to be noted, viz. that the three panels at the entrance are not centred in line with the centre of the Zodiac.

The east wall showed no traces of an apse. The pavement of the east border was traced over the central point and continues without any interruption which could mark the place of the shrine or steps leading to it. The 'Isfiyā synagogue agrees with the younger group of synagogues¹ as regards the orientation and decoration, but it belongs to the elder group as regards the absence of a fixed place for the shrine.²

The position of the building near the top of Mount Carmel corresponds to the precepts of the Rabbinical Law.³ In any case it commands an immense view over the Plain of Acre to the Tyrian Ladder. On clear days the peak of the Hermon can be seen across the mountains of Galilee.

We are unfortunately unable as yet to identify the name of the village of which this was the place of worship.⁴

We are better informed as to the destruction of the building. The right part of the candlestick on the left, the borders of the inscription, and the centre of the Zodiac show clear traces of discoloration due to fire. At the south-east corner there was evidence of a layer of burning over the pavement. Like the el-Hamme synagogue, this building too seems to have perished in flames.⁵ The most probable date for the pavement being the late fifth or early sixth century (as results from analogy with Beit Alfa), the destruction may have been due to some riot connected with the anti-Jewish policy of Justinian,⁶ which is indicated also by the destruction of the Jerash synagogue, over which a church was built in A.D. 530.

M. AVI-YONAH.

¹ *BA*, p. 50.

² Possibly the shrine was fixed in a wall above the floor level and has disappeared with the rest of the wall.

³ Kaufmann, *Synagogale Altertümer*, Berlin, 1922, p. 286 f. and the sources quoted there. See also Kohl-Watzinger, p. 138.

⁴ The present village of 'Isfiyā is a creation of the eighteenth century; but Roman and Byzantine coins and ancient tombs found there attest the existence of an ancient settlement. The name has a proper Arabic meaning (عسفيا, the devious one, *Survey Western Palestine, Name List*, p. 109). Cf. also Van de Velde, *Reis door Syrie en Palestina*, Utrecht, 1854, I, pp. 236-8; Mälinen in *ZDPV*, 1908, pp. 103 ff.; *SWP*, I, p. 281 f.; Sepp, *Neue Entdeckungen*, Munich, 1896, I, p. 17. Prof. Klein kindly informed the author that he considers Γαψε (Jos., *B. J.*, III, 36; Plin., *N.H.*, V, 18; *Onom.*, 246, 53) a possible identification. Jewish settlements on the Carmel are found elsewhere, especially at Kh. Semmāqa (see p. 121, n. 2, end).

⁵ It should be noted that as at Beit Alfa (as opposed to 'Ein Dūk) there was not the slightest trace of iconoclastic destruction.

⁶ See Krauss, *Synagogale Altertümer*, pp. 419-22.

NABATEAN POTTERY FROM THE NEGEB

Its Distribution in Palestine

DURING February 1933, in the course of a few days' visit of inspection to that part of the Negeb lying between Beersheba and Kosseima, passing into Northern Sinai, by Mr. H. D. Colt, Mr. R. W. Hamilton, and myself, the following sites were visited: Isbeita, el 'Auja, Kosseima, 'Ein el Guderat, Bir Birein, el Mishrefa, el Khalasa, Kurnub, and Tall es Sabi'. All of these sites were visited by Lawrence and Woolley during their admirable rapid survey in 1913-14,¹ and some of them by Mr. Huntington in 1909.² The general result of their work at that time was to show that these towns flourished primarily in the Byzantine period, say from c. 350 to 636 A.D., with a few indications that occupation extended back here and there into pre-Christian times, e.g. a Nabatean inscription from el Khalasa.³ Now Lawrence and Woolley's account of this Byzantine settlement of the Negeb is of great interest, and their view is unquestionably correct that the occupation was made possible by the collection and conservation of such rain-water as did fall, in opposition to Mr. Huntington's thesis of a marked change in the climate of the region. Everywhere one sees evidence of the great importance attached to the conservation of water. Large cisterns occur in the atrium of every church, and in the houses; there are large reservoirs and dams; across every wady one may still trace the terrace-walls and the tamarisk hedges planted to hold together the soil and retain every drop of moisture. All this as Lawrence and Woolley described. By careful storage of water, the Romans and Byzantines could maintain forts and towns either out in the Syrian Desert or in the wastes of Sinai.

At the time of Lawrence and Woolley's survey, however, little was known of the pottery of Palestine and its neighbours. As a natural result, any earlier settlement on these sites, which would not be represented by architectural or monumental remains visible on the surface, but rather by pottery fragments, would be largely a closed book. This is exactly what we find in their account. At el Khalasa a Nabatean inscription was actually discovered, from which, and from 'the size of the vast rubbish-heaps that surround the town' (*op. cit.*, p. 109) the authors suspect that the history of el Khalasa extends 'back into the pre-Christian period' (a moderate estimate), and that 'it is quite possible

¹ Cf. Lawrence and Woolley, *The Wilderness of Zin*, Annual of the Palestine Exploration Fund, 1914-15.

² Ellsworth Huntington, *Palestine and its Transformation*, London, 1912, Ch. VI.

³ Lawrence and Woolley, *op. cit.*, pp. 109, 145.

NABATEAN POTTERY FROM THE NEGBE

that a good deal of the town was rebuilt when the other cities of the south were being founded'. They mention not finding 'any very early pottery'. It is certain, however, that if they had enjoyed the knowledge of the pottery types which we enjoy to-day, they would have found much evidence of considerable occupation, at least of some of these sites, and of a developed trade, during the Hellenistic period. They would, in fact, have found Nabatean pottery, the occurrence of which it is the main purpose of this article to record.

The Nabatean kingdom was closely related to and a direct result of the Hellenistic civilization which flourished in Palestine and Syria. The Nabateans were an Arab race who prospered phenomenally as a result of their position on the trade routes across Arabia which sprang up from the fourth century B.C., to supply the growing demands of Europe, especially Greece and, somewhat later, Italy, for the products of the East. They adopted Greek civilization but wrote in Aramaic, and have left astounding examples of their work in temples and tombs, houses and amphitheatres, throughout the region of which Petra is the centre and itself the principal monument. Their pottery was of marvellous fineness and texture; unrecognized until a few years ago, it has been identified and studied lately by Mrs. Horsfield (formerly Miss Conway). The area within which it has been found is continually expanding, especially in the region of S.E. Trans-Jordan, and its wide extent is a witness to the power and development of this extraordinary people, who provide another remarkable instance of nomads taking up a settled life and rapidly attaining a high level of civilization. It is incidentally a witness also to the far-reaching influence of Hellenic art and technique. Politically, the Nabatean kingdom lasted from about the fourth century B.C. until 106 A.D., when it was reduced by Trajan and incorporated in the new province of Arabia. Nabatean art lasted longer, has left many traces in the Roman architectural remains of the Hauran, at Bosra and elsewhere, and influenced to no inconsiderable extent the early days of Islam. A country which, itself Arab in population, had adopted a Hellenistic culture for some four or five centuries, was clearly going to be of great use in the relations between the Arab conquerors and the Byzantines.

Nabatean potsherds were found by us on this occasion at the following places: el 'Auja, el Khalasa, Kurnub, and Tall es Sabi'. Hitherto, as far as I am aware, the only places where it has been recognized west of the Dead Sea—Wādī 'Arabah depression are Tall el 'Ujūl near Gaza (one fragment¹) and

¹ Now in the Ethnographical Museum, Cambridge, Mus. Cat. No. 29.902 (communicated to me by the kindness of Mrs. Horsfield, to whose courtesy I am indebted for a photograph). The Tall Fari'a piece I have not seen.

Tall Fari'a,¹ in the same region. Both these are near the Mediterranean terminus (Gaza) of the great caravan route leading via Petra, from the Persian Gulf and Arabia, and point to this pottery having travelled along this route—westwards, to judge by its increasing rarity as one approaches the Mediterranean.

The sites above-mentioned where we have lately found this pottery are all either on the direct route from Petra to Gaza, or at important points in close association with it. Perhaps its occurrence at Tall es Sabi', even though in only two or three fragments, is as interesting a circumstance as any. It may be that further study of the Late Iron Age sites of South Palestine will produce more of this ware.

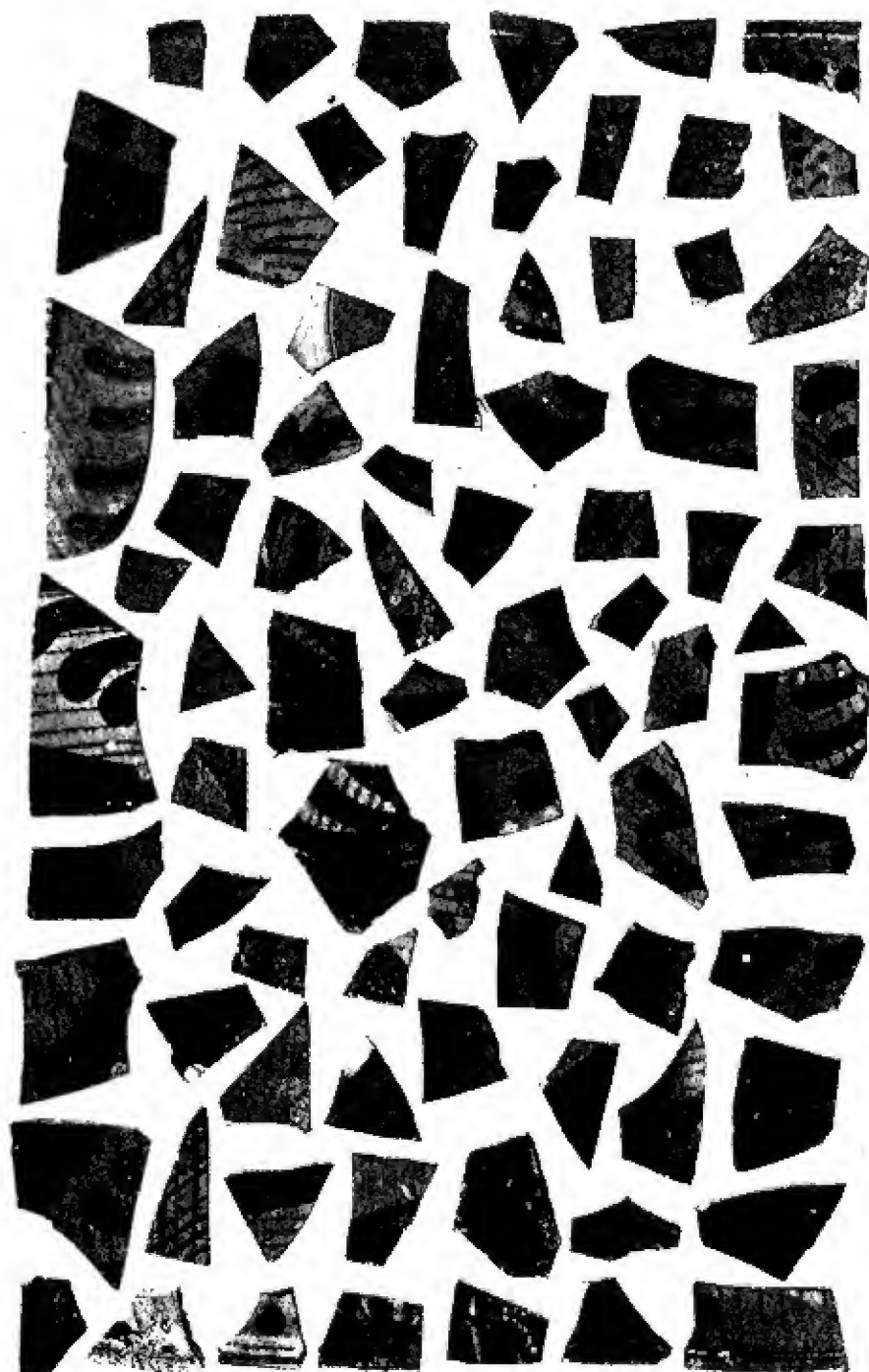
The Nabatean potsherds found are illustrated on Pls. XLV to XLVIII. All are small fragments, but exhibit most of the typical Nabatean patterns, the large palmette-tree, the network of fine lines, sometimes with dots at the ends, and the alternating patches of dark and light being conspicuous. One type occurred which I only doubtfully class as Nabatean, it being a heavier ware, usually fragments of upright-sided bowls, with light and dark bands alternating. Examples appear from el 'Auja south, and from Tall es Sabi' (Pls. XLVII and XLVIII). This ware also occurred at el Mishrefa, where the typical fine and thin Nabatean was not found.

It is perhaps worth recording that at el 'Auja only a few fragments occurred among the ruins of the town at the south foot of the hill. The majority, shown on Pl. XLVII, were found in several collapsed circular structures of mud-brick dating from the war of 1915-18, on the north slope; the earth of which the bricks had been made contained a large quantity of Nabatean sherds. We were unable, in the time at our disposal, to ascertain the exact spot whence this earth had been taken, but it seems to indicate a place rich in Nabatean pottery close at hand.

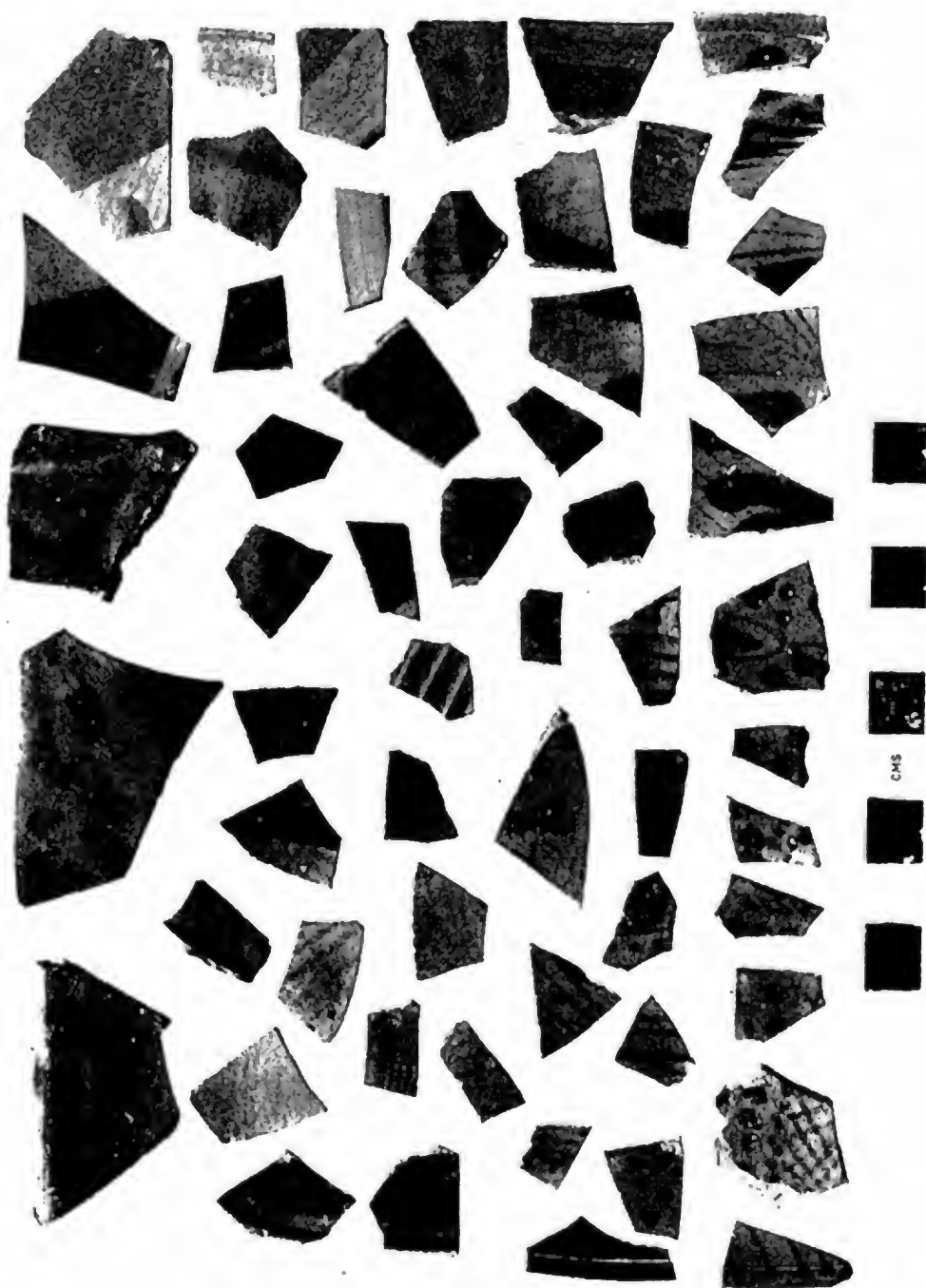
Much Terra Sigillata, tentatively to be identified as Island or Anatolian, occurred along with the Nabatean at most places where the latter was found. At Kurnub, in particular, it was noted that Terra Sigillata preponderated markedly over the ribbed Roman and Byzantine sherds. Black-glazed Greek ware was found at el Khalasa and Tall es Sabi'; also the familiar small Hellenistic dishes with incurving rim. It is clear that these sites had begun to be occupied at any rate by the commencement of the second century B.C., when the black glaze had not yet completely given way to the red.

In addition to the Nabatean pottery and Sigillata, two decorated Arabic

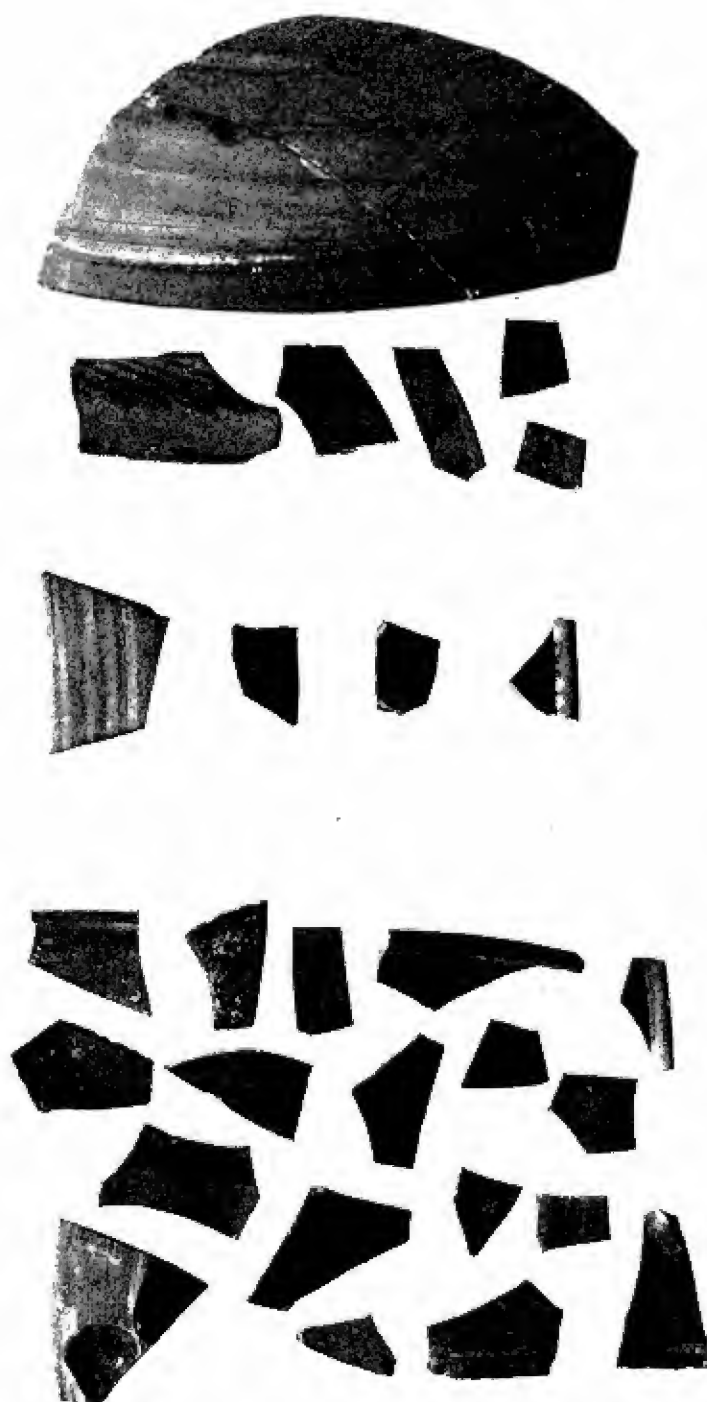
¹ Cf. Starkey and Harding, *Bethpelet II*, Pl. LXIV, 60.



NABATEAN POTTERY FROM 'AUJA (N.)



NABATEAN POTTERY FROM KURNUB



NABATEAN POTTERY FROM EL KHALASA, TALL ES SABI, AND 'AUJA (S.)



1

2



CMS



NABATEAN (?) AND ARABIC POTTERY FROM 'AUJA (S.)

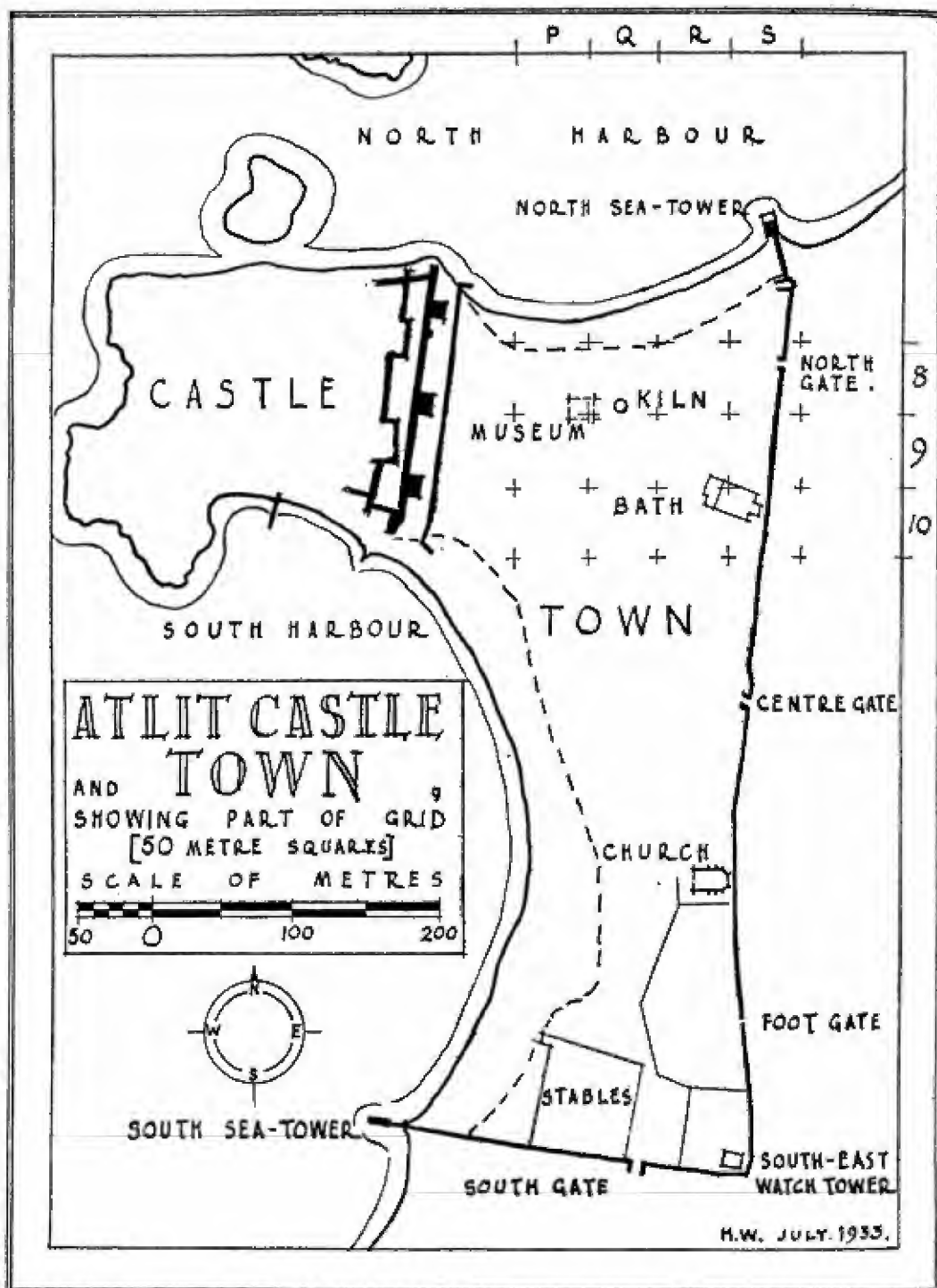
NABATEAN POTTERY FROM THE NEGEB

sherds of fourteenth-century date were found at el 'Auja (Pl. XLVIII, 1 and 2). They belong to a class of moulded, unglazed wares, and have been found e.g. at Baalbek.¹

It is hoped to visit more of these sites in the Negeb as opportunity offers, and to link up the finds of Nabatean ware in Palestine with those of Trans-Jordan.

J. H. ILIFFE.

¹ Cf. Kohl, Sarre, &c., *Baalbek*, III Band, Berlin, 1925, pp. 115-23; J. Sauvaget, *Poteries Syro-Mésopotamiennes du XIV siècle* (Documents d'études orientales de l'Institut Français de Damas), *passim*.



MEDIEVAL SLIP-WARE FROM PILGRIMS' CASTLE, 'ATLIT (1930-1)

THE top or medieval occupation of the faubourg at 'Atlit, notably at the area in P-8¹, is chiefly characterized by its glazed slip-ware. With it go buckles in bronze and bone and little pendant crosses in mother-of-pearl, also a few bronze and many thin billon coins. Apart from obvious intrusions of recent date, or from the level below, these coins are predominantly of the late twelfth and the thirteenth centuries, viz. *deniers* of Amalric and John of Brienne, Hugh I and Henry I of Cyprus, the Counts of Tripoli from Raymond III onwards, together with bronze coins of the Ayyubid house and a few of Baybars. Including a few *deniers* of Burgundy, Deols, and Aragon, this area has produced what is perhaps a representative collection of the coins current throughout the Crusader occupation and immediately after the Mamluk conquest. There is a significant preponderance of the coins of Henry I of Cyprus (1218-53) and a significant lack of later Mamluk coins. Much the same series with much the same assortment of objects came from a large disused kiln in Q-8, containing a profusion of coloured glazed sherds. When it was no longer wanted as a kiln it must have become the rubbish tip of the surrounding area; from top to bottom it was strewn with the fragments of discarded cooking pots (resembling the one in Pl. LVII, 3, with a simple transparent glaze) and also broken slip-ware for the table. Of the slip-ware nearly a hundred pieces have been partly reconstructed: a selection of the better ones are illustrated on Pls. XLIX-LVI, and described on pp. 142-4. They show a marked division into two classes of manufacture: (1) white or buff pottery with painted designs under a colourless transparent glaze, and (2) red pottery with designs incised through the slip under a tinted transparent glaze, sometimes variegated. Plates of the former class are fewer but they reach a higher standard of artistic achievement; those of the latter are comparatively common but are frequently distinguished by being emblazoned.

The light, whitish clay of the former class did not lend itself to fine potting; the plates have rude ring bases and are often out of true (Fig. 1, *a-c*, p. 138).² But the drawing is firm, naturalistic, and often animated. The figures are outlined in either a purple-black or a dark coffee brown, they are usually washed in either with cobalt blue or russet brown. But the more formal arabesque designs are drawn and hatched entirely in purple (Pl. LII, 1),

¹ See plan opposite.

² From drawings made by Mr. J. C. B. Richmond, who has given valuable help in the conduct of the excavations as well as in the study of the pottery.

in one case with touches of carmine red (Pl. LI, 3). The ground of this white or buff body ware is always more or less white, and was probably due to a siliceous slip unless the clay used for the body was exceptionally clean; the slip is difficult to detect outside the glazed surface but may be inferred from the practice of the Armenian potters in Jerusalem who carry on the tradition of manufacture derived from pottery such as this. In a few excep-

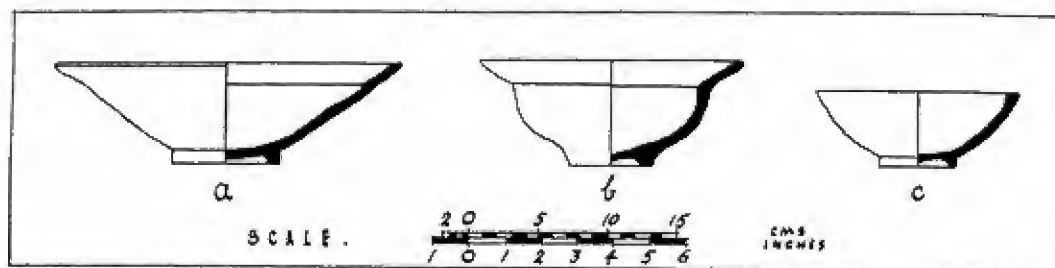


FIG. 1.

tional instances where the body was red it is clear that the whole vessel was coated with a smooth buff slip. It is curious that in two of these instances (Pl. LV, 1, 2) the painting was done in coffee brown and copper green, colours more typical of the *graffiato* ware which at first sight it resembles. One in particular, No. 2, has a bird like a peacock which probably had a branch hanging from its beak, a motif not at all uncommon in the *graffiato* ware¹ of the period. In this painted ware animal subjects were usual, for example, lions, deer, birds, and fish (Pls. XLIX–LIII). But human figures occur dressed in pleated robes (Pl. XLIX, 1), and also ships (Pl. LI, 2). Inside little bowls there occurs the hatched arabesque already noted, or more commonly just a circle in the base, also hatched in criss-cross fashion. Most of the plates have a herring-bone border on the side, streaked with blue or brown, whichever was used for filling the figure.

The other and larger class which is usually decorated in *graffiato* almost always has a body of reddish colour, more or less porous. Generally it burns buff to light red, but in many cases it is deep red, brown, or almost black, practically a stone ware. In any case this red pottery bakes a good deal harder than the white, and hence its shapes are better finished (Fig. 2, p. 139).² Bowls and dishes are commoner than plates, and lamps of various shapes were chiefly of this ware (Pl. LVII, 1). The bowls have high hollow bases, cf. Fig. 2, g, h, i; their rims have a collar, plain or twisted (f), or are carinated (g), or even gadrooned (i). On this darker body a good coat of white or cream

¹ Cf. R. L. Hobson, *British Museum Guide to the Islamic Pottery of the Near East*, London, 1932, Fig. 37, Pl. XIII.

² Also from drawings made by Mr. J. C. B. Richmond.

MEDIEVAL SLIP-WARE, 'ATLĪT

slip was essential to give a light ground for the design, and is usually to be seen just outside the glazed surface on some part of the outer rim. The design was incised through this slip with a fine or broad point. On the slip the glaze fired light to dark green or yellow to brown; in the incisions where it collected and combined with the body, to a much darker hue, which also occurs wherever it overlapped the slip on the outside of the vessel. Conversely, if the

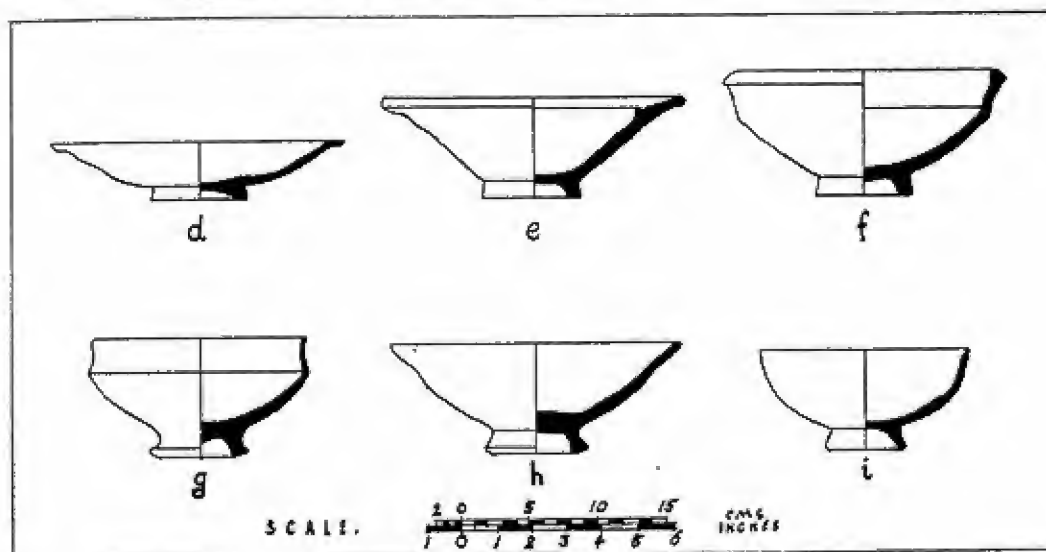


FIG. 2.

design was painted with the slip, glazing produced a light design on a dark ground as on the bottle illustrated in Pl. LVII, 2. This rough and ready style seems to have been quite as common as the incised or *graffiato*, but was naturally confined to bold whorls and waves. In the *graffiato* a much greater variety and precision of drawing was possible, while on a light ground of pale yellow or green the pattern could be variegated with splashes of copper green or a rusty brown rather like burnt caramel. This technique lent itself especially to the formal floral, scale, or feather patterns that are its most remarkable development at 'Atlīt (Pls. LIV–LVI). The majority of the pieces, however, are plain green or brown except for a number of concentric rings, a simple arabesque, a crude animal, or a blazon in the base.

On some of the *graffiato* dishes there are motifs strongly reminiscent of European heraldry, if not the actual blazons of crusading feudatories or passing crusaders. The most distinctive is a shield in fesse bordered by a fringe of feathers (Pl. LV, 1). The shield is splashed with the usual rusty brown which may equally well stand for *gules* or *or*; the fesse is left plain, of

the same cream colour as the ground, and may well be *argent*. Inside the rim is a design which seems to be based upon the feathers of a wing, also splashed with brown. It has been tentatively suggested¹ that this may be the coat of Austria, gules and fesse argent, first borne by Frederic II (1230-46), an identification which is perhaps borne out by the feathers, since the crest of the Hapsburg house elected in 1282 was a panache of peacock's feathers arising out of a coronet. Alternatively the blazon may belong to the crusading family of Ibelin, feudatories of Tripoli and Antioch in the thirteenth century.² *A priori* this seems more probable. But the coat was a common one and its tincture is uncertain owing to the fact that the artist's palette was limited. On three other plates the same shield, daubed with the same tint but without the fringe, is combined with another device (Pl. LV, 3), a sort of trefoil which may be compared with a Calvary, cf. also Pl. LV, 4.³ Some other Crusading devices on sherds from the neighbouring bath-house in R-10 were illustrated in the *Quarterly of the Department of Antiquities, Palestine*, Vol. I, Pl. LIII, 1.

In point of number by far the most important of the blazons is one of Saracenic origin: a round shield crossed by a number of strokes varying from five to ten, but usually five or six. It has been found in every building yet cleared, nearly always on the bases of bowls (Pl. LVI, 1), but also as part of a pattern (*ibid.*). It occurs so frequently that it seems likely that it belonged to a warden of the castle and was used to mark the table-ware supplied to his retainers. If so, whose was it? The round shield is certainly Saracenic but the strokes across it might be either bars or bends. If they were bars it might be ascribed to Bahādur, a *mamluk* of Manjak al-Yūsufī, Viceroy of Syria in the reign of Barqūq. In the sole known instance his shield consists of five bars only,⁴ yet a certain variation was permissible in representing such blazons, especially to a potter. As major-domo (*'ustadār*) to Manjak he may have held the district (*'amal*) of 'Atlīt for a time about the middle of the fourteenth century. If the strokes represent bends, however, no exact identification is possible. The only known instances of bends are on the lower field only of the divided shield of the Ḥama branch of the

¹ By the kindness of Mr. A. Van de Put, Keeper of the Library at the Victoria and Albert Museum, who cites a seal of Albert, duke of Austria and Styria, 1295, Douet d'Arcq, *Inventaire des Sceaux de l'Empire*, III, No. 10986.

² A suggestion also due to Mr. Van de Put, quoting Chamberlayne, *Lacrimae Nicossiensis*, 66, &c.

³ Surmounted by a cross it was used on Byzantine tombstones, v. Clermont-Ganneau, *Archaeological Researches in Palestine*, 1873-4, Palestine Exploration Fund, London, 1899, Vol. II, pp. 407, 409, 410, 416, Nos. 8, 11, 13, 24.

⁴ Mayer, *Saracenic Heraldry* (Oxford, 1933), p. 96.

Ayyubid family, beginning with Abū-l-Fidā' (1273-1331), who became Governor of Ḥama in 1310. The family shield is emblazoned bendy of ten or twelve pieces.¹ But even if our blazon cannot be assigned to any member of his house, it is still possible that it was incorrectly copied by one of his household, say by a *mamluk* like Bahādūr who held his commission at 'Atlīt. Whichever it was these two instances both tend to show that it dates from the Mamluk occupation of 'Atlīt during the fourteenth century. There is another blazon of less frequent occurrence which would be still more suitable to a warden of the castle; a key, in one instance double or possibly treble (Pl. LVI, 2, 3).²

In conclusion it should be emphasized that the two classes of pottery have commonly been found side by side, whether in the kiln or in the house rubbish of the northern end of the town. From the coins and other objects associated with the sherds it appears that their combined range was from the Crusading occupation (1217-91) into the first century of the Mamluk occupation. To judge from the blazons, the red-body *graffiato* ware was evidently in use at both periods. It has also been found at other sites in this country which were occupied under the Ayyubids and Mamluks, such as Qala'at ar-Rabaḍ at 'Ajlūn in Trans-Jordan³ and at Tell el 'Ujūl near Gaza.⁴ In all probability it was of local manufacture, or from no further afield than Syria, Cyprus, or Egypt.⁵ The origin and range of the white body painted ware is less certain. So far it has not been encountered on other sites of the period in this country, and presumably it is not of local origin. It seems likely that it came from the north, from Asia Minor rather than Egypt. It is true that most of the subjects, the figures with pleated robes, lions, fish, birds, and arabesques, could be paralleled in Egypt, principally at Fustāt; but there is one which must be of Anatolian inspiration, the stag with antlers on Pl. L, 1, a species which does not occur south of the Taurus. That they are of Anatolian manufacture also, is suggested by a solitary example, 'probably from N.W. Asia Minor,'⁶ almost identical in drawing with our lion passant, Pl. L, 2. If so, they come from the western coast or the islands off Asia

¹ *Ibid.*, p. 24, Pl. XLIX.

² Similar examples from the bath-house in R-10 were illustrated in *QUARTERLY*, Vol. I, Pl. LIII, 2.

³ See *QUARTERLY*, Vol. I, pp. 21 ff. The pottery from the suburb is to be published shortly.

⁴ See E. Blochet, *Histoire d'Égypte de Makrizi*, trans. in *Revue de l'Orient Latin*, tome IX (1902), p. 520. Sherds from Tell el 'Ujūl are in the Palestine Archaeological Museum.

⁵ Cf. R. L. Hobson, *British Museum Guide to the Islamic Pottery of the Near East* (London, 1932), pp. 24 ff., and especially Figs. 37, Pl. XIII and 38, p. 30.

⁶ A. J. Butler, *Islamic Pottery* (London, 1926), Pl. XXXIX, A, from the Koechlin Collection.

Minor, to judge by the ship with its high stern and lateen sail, Pl. LI, 2. After all it was not a far cry from there to Palestine. Dishes of near eastern manufacture have often been found as far west as Italy, where they were commonly embedded in the walls of churches during the thirteenth and fourteenth centuries; for instance at Santa Cecilia, an early twelfth-century church at Pisa, there were dishes of Raqqa ware as well as one with the peacock, pointed cone motifs and plaited border of our Pl. LIII, 2.¹ Raqqa ware even reached Britain, possibly through followers of Edward I, who was in Palestine in 1271-2.² If near eastern pottery was so much prized by Crusaders of the thirteenth century, it may very well have been Crusaders who brought it from Asia Minor to Pilgrims' Castle, during their occupation.

Description of Pottery illustrated in Plates XLIX-LVII

Pl. XLIX, 1. Plate of buff pottery, coarse and sandy in texture, painted with a figure in pleated robes holding a palm branch in one hand and grasping at another (from the neck of a similar figure on another plate, not illustrated, there is something like a pigtail swinging out horizontally to the right). The figure and rim border are outlined in purple-black on a white ground, the figure is washed in with cobalt blue, the branches and border are streaked with brown; all under a colourless glaze.

Pl. XLIX, 2. Plate of similar buff pottery, painted with a fish outlined in black on a white ground and washed in with dull orange, surrounded with a herring-bone in light blue, and on the rim a herring-bone in black streaked with blue; all under a colourless glaze.

Pl. L, 1. Plate of similar buff pottery, painted with a stag outlined in black on a white ground and washed in with blue, the eyes in the field outlined in black and washed in with brown, the zig-zag border on the rim outlined in black and washed in with blue; all under a colourless glaze.

Pl. L, 2. Plate of similar buff pottery, painted with a lion outlined in black on a white ground and washed in with blue, the eyes in the field light brown; all under a colourless glaze.

Pl. LI, 1. Bowl of similar buff pottery, painted with a bird outlined in black on a white ground, the body washed in with blue, the wings with dull orange; all under a colourless glaze.

¹ In the Italian Majolica Collection at the Victoria and Albert Museum, London; see also Hobson, *op. cit.*, p. 20.

² A single example has been found at Grosmont, Monmouthshire, a castle held by Edmund Crouchback, Earl of Lancaster, who accompanied his brother, Edward I, on his crusade. B.H. St. J. O'Neil, *Archaeologia Cambrensis*, LXXXVII (1932), pp. 193-4.

Pl. LI, 2. Part of bowl of similar buff pottery, painted with a sailing boat outlined in black on a white ground, the hull washed in with pale blue, the sail brown; all under a colourless glaze.

Pl. LI, 3. Bowl of similar buff pottery, painted with a formal tree in black on a whitish ground; the fruit and band on lip of bowl dull red; spots of green in the field; all under a colourless glaze.

Pl. LII, 1. Bowl of reddish clay burning buff, painted with an arabesque design in black on a white ground, the chequered square washed with blue; all under a colourless glaze which has burnt brown on the outside of the body.

Pl. LII, 2. Bowl of buff pottery painted with blue criss-cross in base, black bands and loops on rim, burning brown where thin; all under a colourless glaze.

Pl. LIII, 1. Plate of light red pottery, porous and somewhat sandy, coated with a buff slip; painted with a fish in the base and twisted border on the rim, outlined in dark chocolate brown on a ground of drab white, and daubed with the same brown diluted and with copper green, the motifs above and below the fish also green; under a colourless glaze. (From the bath-house in R-10, see *Quarterly*, Vol. I, pp. 124 ff.)

Pl. LIII, 2. Plate of similar light-red pottery, coated with a buff slip; painted with a bird in the base, cone-shaped motifs above and below, and a plaited border on the rim, outlined in dark coffee brown on a buff ground and daubed with the same brown diluted and with copper green; under a colourless glaze.

Pl. LIV, 1. Plate of similar light-red pottery, coated with a white slip; arabesque design incised through the slip and splashed with caramel brown and copper green; under a hard glaze, firing sea-green on the slip, brownish green in the incisions.

Pl. LIV, 2. Partly restored bowl of hard gritty grey pottery, probably coated with a slip now entirely covered by glaze; arabesque design incised through the slip and splashed with caramel brown and copper green; under a hard crackled glaze firing pale sea-green on the slip, greenish grey in the incisions. Both the body and glaze resemble the imitation celadon found on the site.

Pl. LV, 1. Plate of light-red pottery, porous and slightly sandy, coated with a white slip on the inside; design incised through the slip; the field of the shield and the *ocelli* of the feathers under the lip, splashed with caramel brown, the border with brown and copper green; under a hard glaze firing cream on the slip, light brown in the incisions.

Pl. LV, 2. Plate of similar light-red pottery coated with a white slip on

the inside; design incised through the slip, the shield splashed with caramel brown, the rim border with brown and copper green; under a hard glaze firing sea-green on the slip, brownish green in the incisions.

Pl. LV, 3. Partly restored plate similar to Fig. 2 in ware and treatment.

Pl. LV, 4. Plate similar to Fig. 2 in ware and treatment.

Pl. LVI, 1. Bowl of hard red pottery, coated with a white slip; decoration incised through the slip; under a hard glaze firing green on the slip, dark green in the incisions.

Pl. LVI, 2. Base of similar bowl with incised decoration; under a hard glaze firing white on the slip, dark brown in the incisions.

Pl. LVI, 3. Base of similar bowl with incised decoration under a hard glaze firing light yellow on the slip, brown in the incisions.

Pl. LVI, 4. Plate of very hard red pottery, thinly coated with a white slip on the inside; incised decoration splashed with caramel brown and copper green; the glaze firing pale yellow on the slip, rusty brown in the incisions and on the body where the slip is thin or absent.

Pl. LVII, 1. Lamps: (*a*) buff pottery, possibly coated with slip of the same clay, glazed copper- or sea-green; (*b*) red pottery, coated with white slip, glazed sea-green; (*c*) red pottery, transparent glaze firing brown on the body; (*d*) buff pottery as (*a*), glazed sea-green.

Pl. LVII, 2. Bottle of red pottery, whorls of white slip, glaze firing brown on body, yellow on slip.

Pl. LVII, 3. Cooking pot of gritty drab ware, unglazed although pots like this usually have a transparent glaze firing brown on the body.

C. N. JOHNS.



FIG. 1

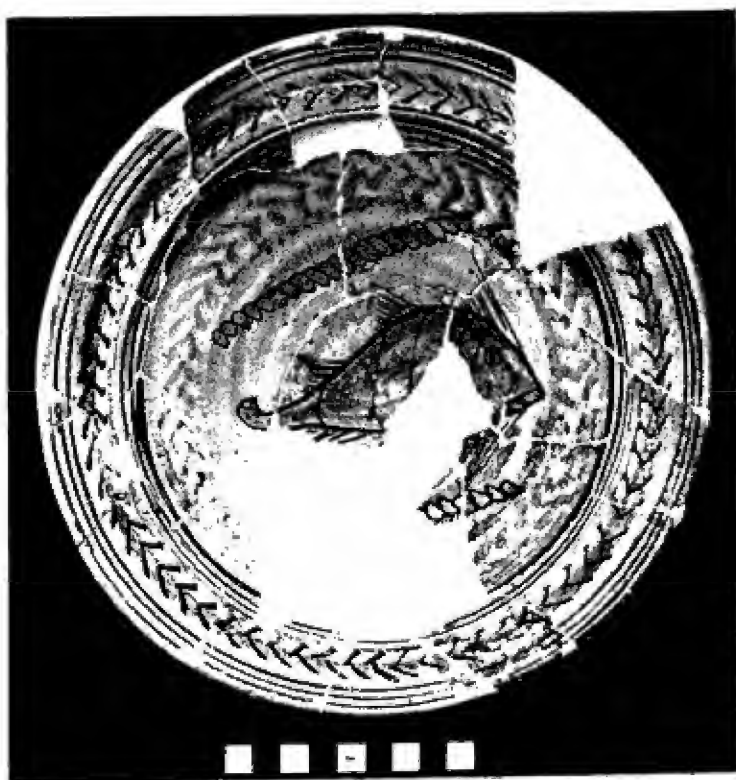


FIG. 2



FIG. 1

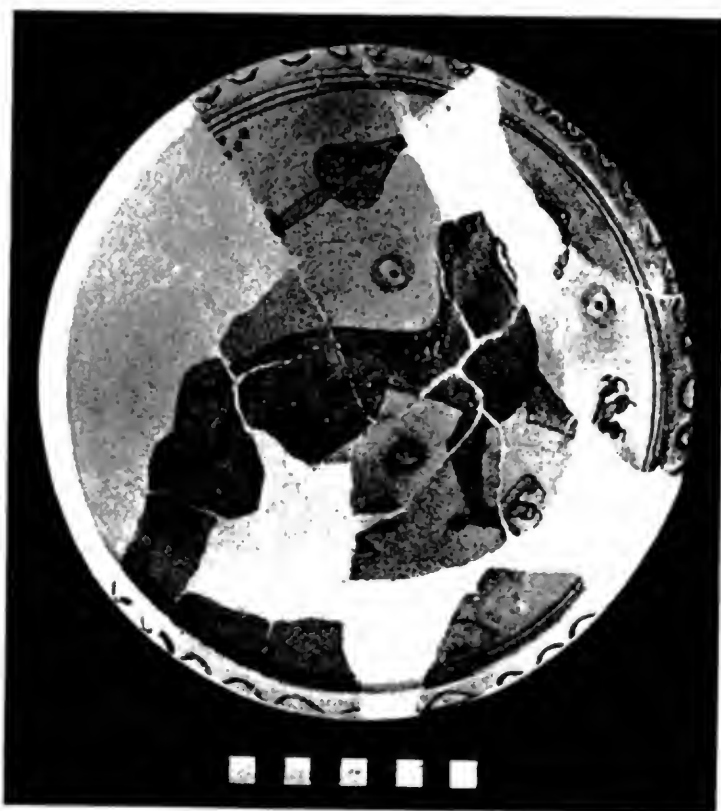


FIG. 2



FIG. 1



FIG. 2



FIG. 3

MEDIEVAL SLIP-WARE FROM PILGRIMS' CASTLE, 'ATLIT, pp. 142-3



FIG. 1

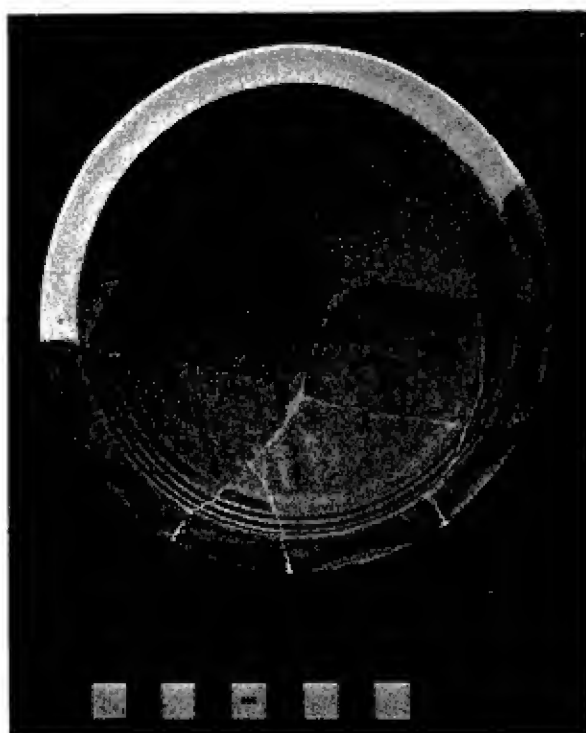


FIG. 2



FIG. 1



FIG. 2

MEDIEVAL SLIP-WARE FROM PILGRIMS' CASTLE, 'ATLIT, p. 143



FIG. 1



FIG. 2

MEDIEVAL SLIP-WARE FROM PILGRIMS' CASTLE, 'ATLIT, p. 143



FIG. 1

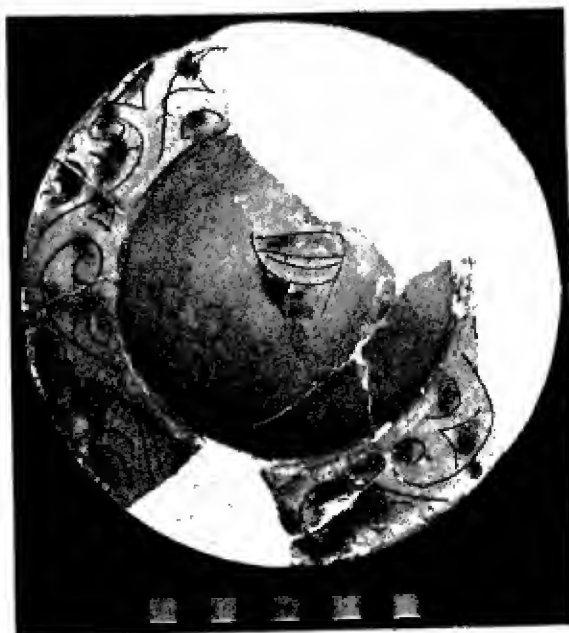


FIG. 2



FIG. 3

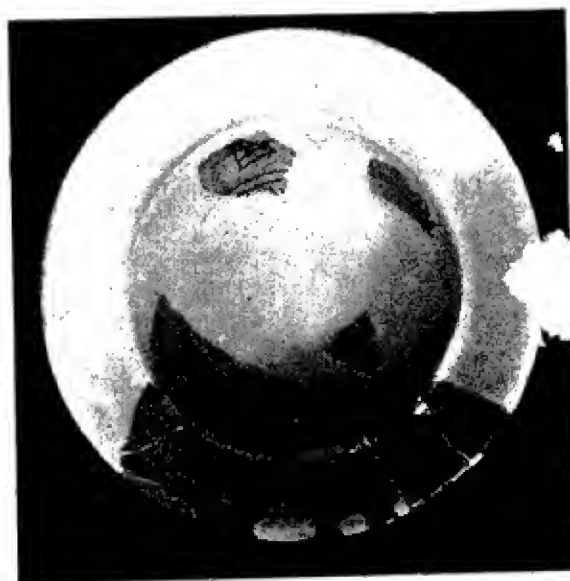


FIG. 4

MEDIEVAL SLIP-WARE FROM PILGRIMS' CASTLE, 'ATLIT, pp. 143-4

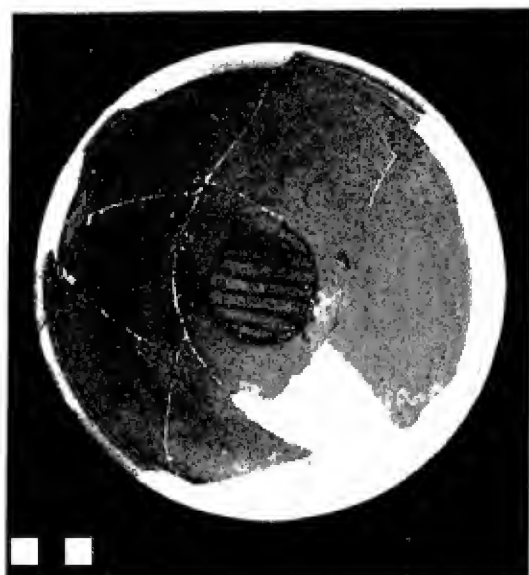


FIG. 1

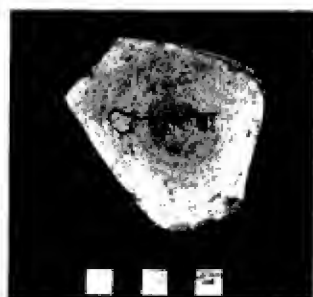


FIG. 2



FIG. 3



FIG. 4



FIG. 1. LAMPS

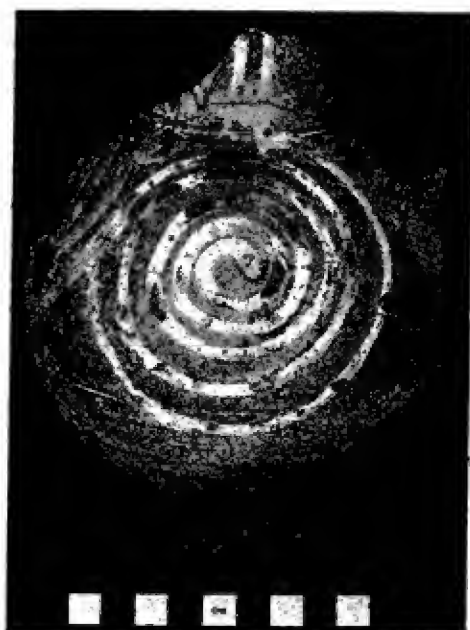


FIG. 2. BOTTLE WITH HANDLE



FIG. 3. COOKING POT

FROM PILGRIMS' CASTLE, 'ATLIT, p. 144

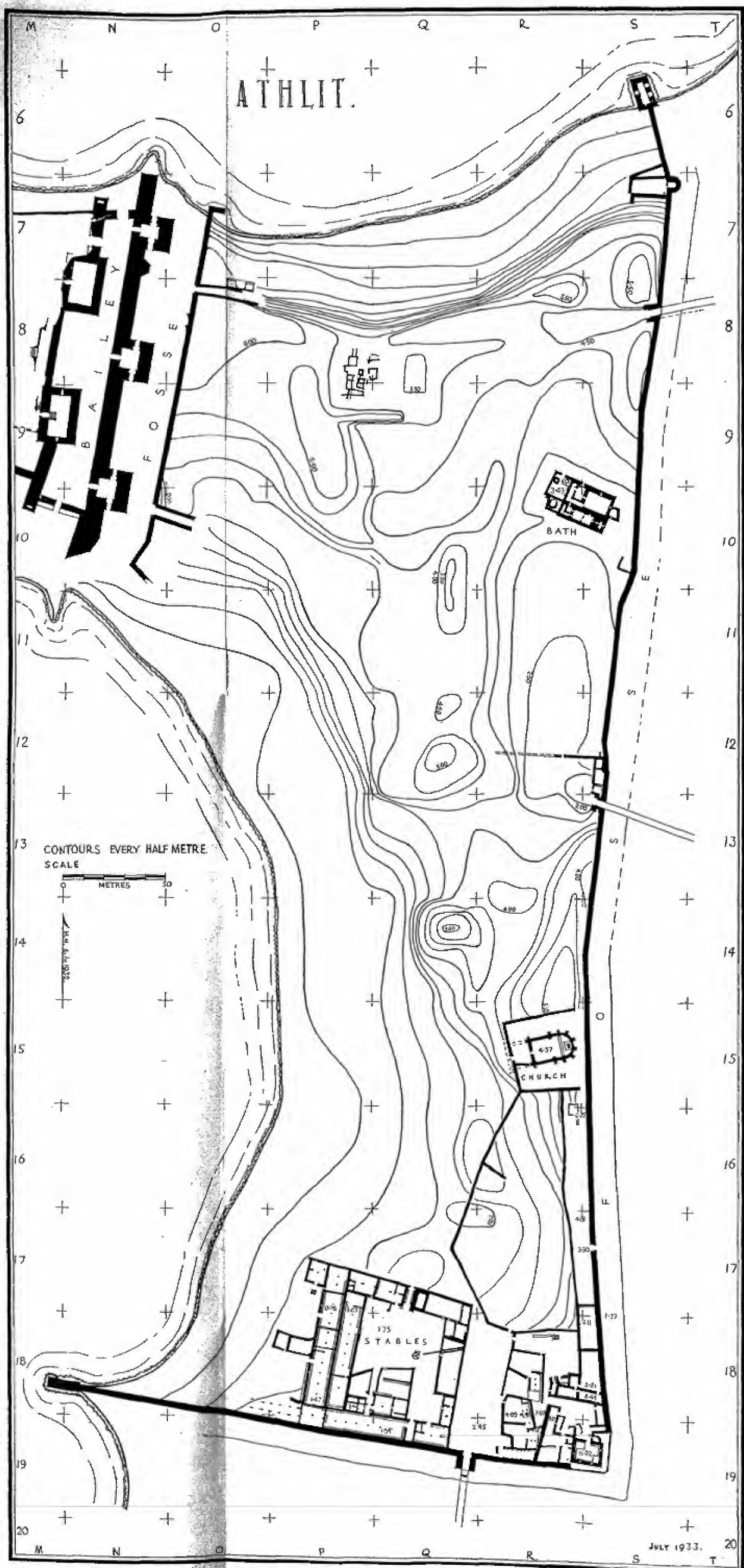


FIG. 1

EXCAVATIONS AT PILGRIMS' CASTLE, 'ATLIT, (1932); THE ANCIENT TELL AND THE OUTER DEFENCES OF THE CASTLE

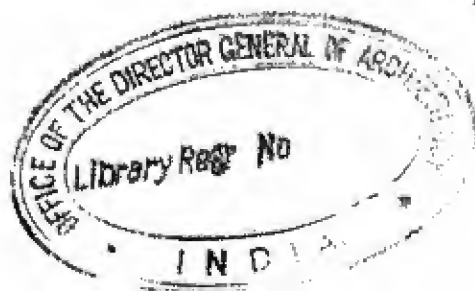
DURING 1932 excavations were carried on at two corners of the medieval faubourg, the south-west and north-west (Fig. 1, opposite). At these two points the immediate object was to ascertain whether the faubourg was protected against attack from the beaches on the west and north; on neither side, however, was a continuous defensive wall found. What at first seemed to be the southern end of a western wall turned out to be one side of a large square enclosure opposite the south-eastern fort. This contained extensive stables which are still in course of clearance. To the north of this a small church was discovered. At the north-western corner of the faubourg the work led to an examination of the outer defences of the castle: the entrance leading from the two beaches into the fosse, the three gate-towers in the eastern bailey wall, and the arrangement of the bailey wall itself. At the same time fresh evidence of earlier occupation came to light at this end of the site, corroborating results obtained in 1930-1 at the south-eastern cemetery¹ and elsewhere. There is now evidence to show that the site was first occupied at least as early as the Late Bronze period, beginning about 1500 B.C., and remained in occupation more or less continuously down to the end of the Roman period. The following report summarizes this evidence and discusses the preliminary stages in the fortification of the Castle.

1. *The Ancient Tell*

The medieval faubourg occupied the isthmus, the castle the promontory of a long peninsula running north by west (Fig. 1, opposite).² To-day its rocky spine can be followed northwards as far as the south-east fort, north of which it falls away to below sea-level. The rock does not reappear except as a platform on the west of the castle where it is washed by the sea. Yet the surface of the site rises steadily from south to north, reaching its highest point opposite the east end of the castle. In P-8, a sounding has shown that more than half this height is due to stratified deposit, that it is a *tell*. Incidental finds show that this *tell* extended eastward into the modern salt-pans outside the town wall, beyond U-7, &c.; southward as far as the church in R-15 and a little beyond. Presumably it extended westward also, beneath the castle, and is described by the chronicler as it appeared before the castle was built: 'a broad, fat headland, jutting out into the sea and naturally fortified with

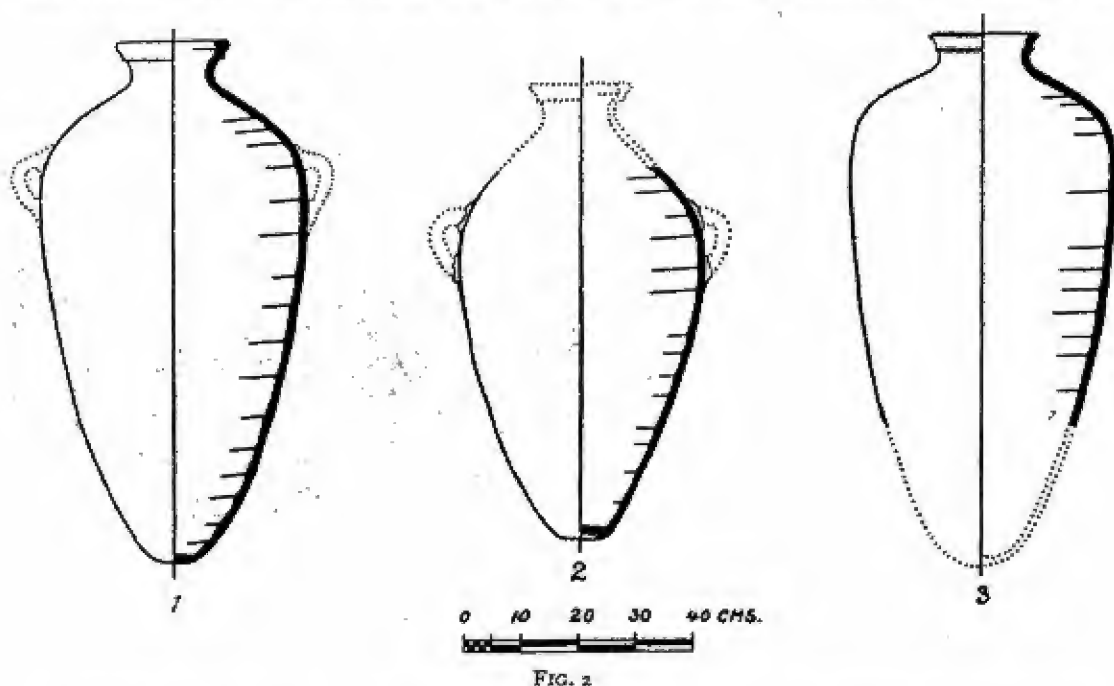
¹ See *Quarterly of the Department of Antiquities*, Vol. II, Nos. 2-3, p. 41.

² *Ibid.*, Fig. 1, opposite p. 41.



cliffs on the north, west and south. . . .¹ On the east it was presumably not lower than the existing part of the *tell*, from which it is now cut off by a fosse and bailey cut across the neck of the headland.

The stratification of the *tell* about 100 metres east of the fosse appeared in a sounding made in P-8, when the foundations of the expedition house and museum were being dug. The results are shown in Fig. 3, p. 148. The lowest and oldest material consisted of a group of three large jars of gritty drab ware



burning red, Fig. 2.² They were found lying on their sides, one above the other two, all cracked, not one complete. The top one served as cradle for a child burial (Pl. LVIII, fig. 1). Beside it was a jug with a double handle and pinched mouth, of thin light red ware decorated with glossy bright red streaks.³ Underneath the lower jars were several little jugs of polished brown ware, each with double handles, covered with a glossy burnished slip, red or chocolate, that

¹ Jacobus de Vitriaco, *Historia Orientalis*, lib. III, in *Gesta Dei per Francos*, ed. Bongars (Hanover, 1611), p. 1131.

² Resembling jars from the 'Pre-Amenophis III and Amenophis III levels' at Beisan, i.e. not later than 1375 B.C. Cf. G. M. FitzGerald, *the Four Canaanite Temples of Beth-Shan, Part II, The Pottery* (Philadelphia, 1930), Pl. XLII, 1, 2, 9.

³ Cf. Albright, *The Excavation of Tell Beit-Mirsim*, *Annual of the American Schools of Oriental Research*, Vol. XII, 1932; Pl. 9, p. 103, Nos. 8-10.

EXCAVATIONS AT PILGRIMS' CASTLE, 'ATLIT, (1932)

recalls the best work of the Middle Bronze period (Pl. LVIII, figs. 2 and 3). The whole group may be dated to the transition from the Middle to Late Bronze Age c. 1600–1400 B.C., not much earlier than typical Late Bronze sherds, painted red on buff, which were picked up in the surrounding filling, or scattered Mycenaean sherds picked up in the south-eastern cemetery.¹ Above, there was over a metre of almost barren sand, very different from the compact grey earth in which the jars were buried; and above the sand, a layer of powdery, cindery earth containing sherds of clumsy water-jars and other types characteristic of Persian and Hellenistic burials in the south-eastern cemetery: chiefly heavy amphorae with loop handles; small amphorae with weak little handles, square shoulders and low rim at the mouth; lamps with a wide rim beginning at a sharp shoulder; dishes with a flanged base.² Mixed up with these were some of the intermediate forms of jars which were commoner on the north slope of the *tell* (Fig. 5, p. 150). Black varnished sherds also occurred, mostly plain Hellenistic ware, though there was one black-figure fragment of the so-called Kabeiric class that may be dated to the end of the fifth century B.C.³ (Pl. LIX, fig. 1). The latter end of the Hellenistic period was represented by sherds of what may be called red varnished, buff body-ware, resembling *terra sigillata* in surface though not in body, and also by some moulded lamps (Pl. LIX, fig. 2).⁴ At this level the clearing overlapped the foundations of a house, built of long, flat, squared stones bedded on the face, at one or two points two headers against a stretcher as in one of the slots of tomb 12 in the cemetery.⁵ Above this and separated from it by half a metre of blown sand were the foundations of the medieval houses, built of rough field stones set in mud mortar, difficult to trace and to plan, the thresholds alone being dressed. But in size and structure the houses do not appear to have been very different from the hovels of a backward Arab village of to-day. Typical of this medieval level were the two classes of glazed slip-ware, painted and *graffiato*, described in the preceding article in this volume, pp. 137–44. While the buff body, painted ware may have belonged exclusively to the Crusader occupation lasting from 1217 till 1291, the red body, *graffiato* ware evidently covered the Mamluk occupation of the fourteenth century as well. Some of the emblazoned pieces in the latter ware are characteristically European, but the bulk are typically Saracenic. With this pottery go the bronze buckles, pins,

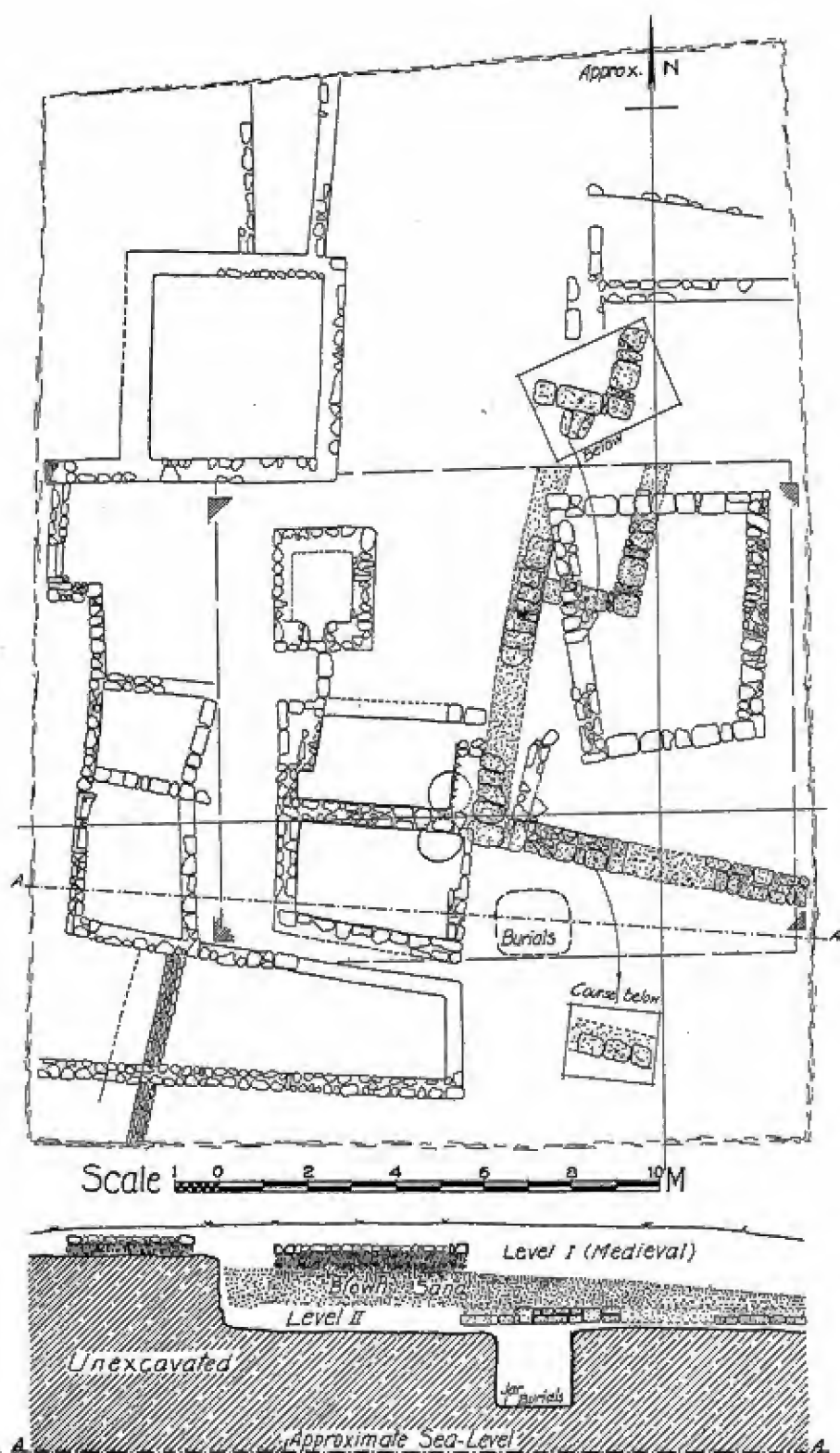
¹ See *Quarterly*, Vol. II, Nos. 2–3, Pl. XX, handle of cup, smooth buff ware, painted red, from L-34.

² *Ibid.*, Pl. XIX, and Figs. 3 and 4, pp. 50 and 51 and Vol. III, Pl. XXIII illustrating the corresponding stratum II at Tall Abū Hawam, near Haifa.

³ *Quarterly*, Vol. II, Pl. XXXV, 979.

⁴ *Ibid.*, Pl. XXVI, 619.

⁵ *Ibid.*, Fig. 22, p. 64.



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not to bind the third volume yet, as the title
page and an index will be issued shortly.*



aiglets, charms, &c., shown on Pl. LX, fig. 1 as well as similar buckles in bone (Pl. LX, fig. 2); and tiny bronze 'boot buttons' which may also have been used to decorate clothes. All these may belong to either period. But accompanying them were pendant crosses in mother-of-pearl (Pl. LX, fig. 2), of a form corresponding to the cross potent which appears on the obverse of every billon coin of the Crusaders found in this area, as well as on a few leaden tokens. Along with some Ayyubid and a few Mamluk issues, these were all coins minted towards the end of the twelfth century or during the thirteenth century, see p. 137 above. Taking the evidence of pottery and coins together it is clear that the top of the *tell* in P-8 was inhabited throughout the Crusader occupation and again under the Mamluk, though not for long.

Thus three distinct periods were principally represented in the sounding: (1) the transition from the Middle to Late Bronze, the sixteenth and fifteenth centuries B.C.; (2) part of the Persian and Hellenistic, from the fifth to the second century B.C.; (3) the Crusader (1217-91) and early Mamluk. But there were some sherds or coins to show that there was no long break between any of these periods except the interval from the Arab conquest down to the coming of the Crusaders. With this same exception the intervals have been covered by incidental finds elsewhere on the site. The longest series occurred at the foot of the *tell* on the north beach in O,P, Q-8, notably just outside the corridor leading to the fosse in O-8. Here the Crusaders made a cutting through the shoulder of the *tell*, revetting the sides with ashlar (Cf. Fig. 6, opposite p. 152, and Pls. LIX, 4; LXI, 1). The outer or lower slope of the shoulder remained undisturbed in the right angle formed by the northern or outer revetment and the counterscarp wall; the one was built, the other dressed to follow the slope. The greater part of it was blown sand, having medieval debris on the surface only, but under its eastern tip some foundations were discovered which had been used to support the infilling of the outer revetment (Fig. 4, p. 150), and between them and the corner a low bank of sand encrusted with hard earth which had been used for the same purpose (Pl. LIX, 4). The sherds on and around the foundations and in the bank ranged from the Late Bronze Age to the end of the Roman period. The earliest, the Late Bronze and Early Iron sherds, were not numerous. On the one hand there was one painted in black on buff with a marine *motif* of Mycenaean derivation, as well as some fragments of 'milk-bowl' ware; on the other, sherds of Cypriote red slip ware with mechanical bands in black; and the forms shown in Fig. 5: 1-9 belonging to water-jars of reddish ware, all amphorae except perhaps 8; 10, 12, 13, cooking pots of gritty brownish ware; 14, cup, red ware; 11, small

GATEWAY ON NORTH BEACH. [O-8.4]

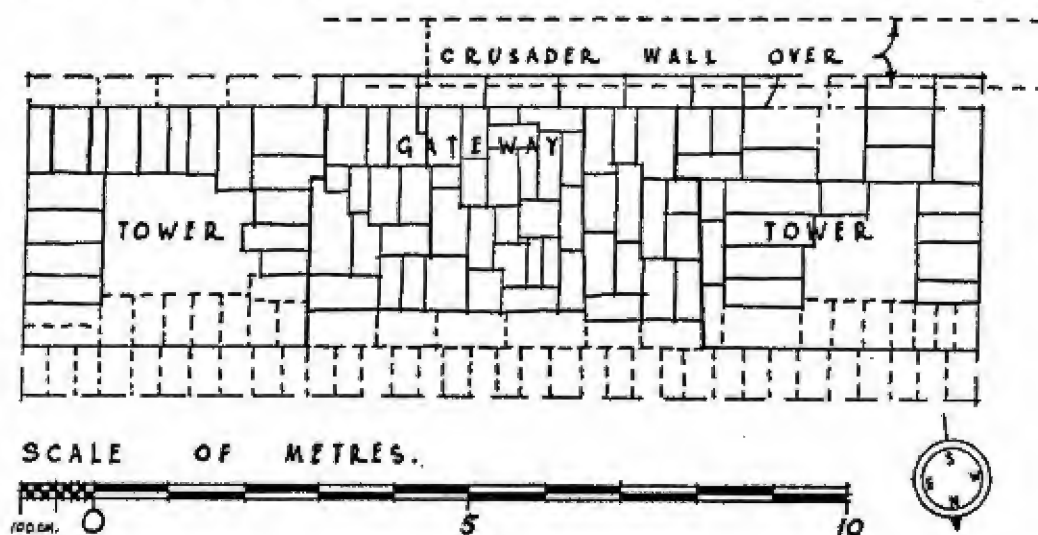


FIG. 4

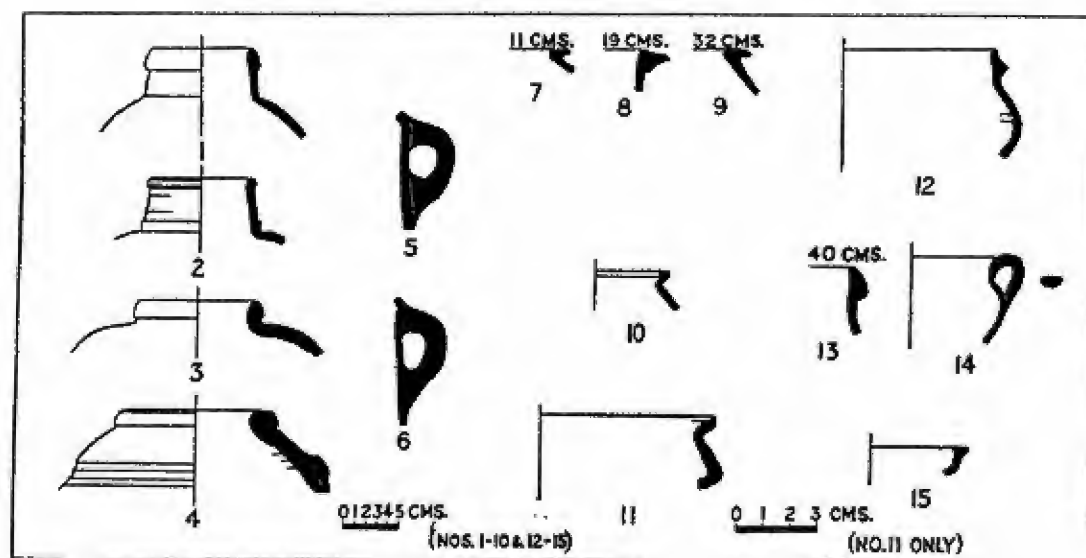


FIG. 5

EXCAVATIONS AT PILGRIMS' CASTLE, 'ATLIT, (1932)

dish, buff body, dark red slip highly burnished; 15, bowl, badly baked gritty red ware, red slip, probably burnished.¹

As in the sounding in P-8 and in the south-eastern cemetery, the plain red ware of the Persian and Hellenistic periods preponderated: the two kinds of amphorae, and typical bottles, lamps and dishes, together with some black varnished ware and a good deal of red varnished; also several Rhodian stamped jar handles, including the names of the chief priests Khrysaōr (c. 188 B.C.) and Aristeidias II,² and the potters Artimas and Diodotos.³ The life-like terracotta with rouged lips on Pl. LIX, fig. 3, also came from the bank in O-8. The close of the occupation was indicated by Roman ribbed sherds, and on and around the foundations of the gateway by twenty odd Imperial coins, *aes* III or IV of the fourth and fifth centuries, possibly the small change used for toll money. The gateway was plainly one of the northern entrances to an enclosed settlement on the *tell*. Its origin remains uncertain, but it is probable that it was still occupied during the Roman period, perhaps as a post station which is to be identified with *mutatio Certha*.⁴

A selection of sherds, similar to those found on the northern slope (cf. Fig. 5, p. 150), may be picked up anywhere on the bed of the modern salt-pans due east of the northern part of the site, in U-7, 8, 9 and eastwards (Fig. 1, opposite p. 145). Similar sherds have been found on the east side of the town ditch in S-8, evidently in the debris thrown up by the Crusaders in digging through part of the *tell*; and again as far south as the church in R-15, where the Crusaders disturbed the existing surface by digging graves as well as foundations. The southward extension of the *tell* may even have reached R-18, so meeting the border of the south-eastern cemetery. Just under the medieval floor east of the well, cremated burials which appear to belong to the second phase of the Early Iron Age, ninth to seventh centuries B.C., have recently been found (1933) in a filling containing older sherds dating from the beginning of Early Iron, with some of the Late Bronze and of the transition from the Middle Bronze, the last contemporary with the pots found at the bottom of the sounding in P-8. This early occupation extending eastward and southward from the headland would account for the rise of the medieval surface inside the town from east and south towards west and north. Both extensions appear to be arms of a *tell*, which originated on the headland

¹ With the exception of Nos. 8, 11, 14, they correspond to forms from Stratum III at Tall Abū Hawam, near Haifa, either referred to in the interim report in this volume of the *Quarterly*, p. 77, or since discovered.

² Pauly-Wissowa, Supplement V, col. 840, No. 307 and col. 836, No. 60 respectively.

³ M. P. Nilsson, *Timbres Amphoriques de Lindos* (Copenhagen, 1909), pp. 99, 159 respectively.

⁴ As suggested by Père F. M. Abel, O.P., *Guide Bleu, Syrie-Palestine* (Paris, 1932), p. 548.

itself. Assuming that the contours of the north end were then only a little lower than they are to-day, and that the headland then extended unbroken across the grid divisions, N, O, P (Fig. 1, opposite p. 145), an indispensable step in fortifying it would be to cut it off from the only good approach, the present *tell*. Both the fosse and bailey of the castle were practically at sea-level and were presumably excavated to this depth by the builders. In their excavations they would have completely destroyed a section of the *tell* more than 50 metres across, scattering sherds of every level in the course of excavation, and in fact the debris of such an upheaval has frequently turned up in the filling, underneath the first three or four metres of blown sand which has since silted up. Sherds of the latest occupations, the Hellenistic and Roman, have also been found on the *terre-plein* outside the counterscarp, only a few centimetres below the present surface. Naturally this area was kept clear of buildings so long as the castle was in a state of defence. Such a *tell*, superimposed on a rock massif, would account for the height of the inner or upper ward of the castle, and the fact that the inside of it is nowhere accessible from the surrounding undercrofts. In all probability they encase a solid core, which was formerly one with the *terre-plein* east of the fosse, the whole forming the 'broad fat headland, jutting out into the sea and naturally fortified with cliffs on the north, west and south', described in the chronicle of James of Vitry.¹ In 1217, when the pilgrims of the fifth Crusade chose it as the site of a new castle, they found it vacant. It seems likely that it had been deserted ever since the Arab invasion of the seventh century A.D., the close of the Byzantine period in Palestine.

2. *The Outer Defences of the Castle*

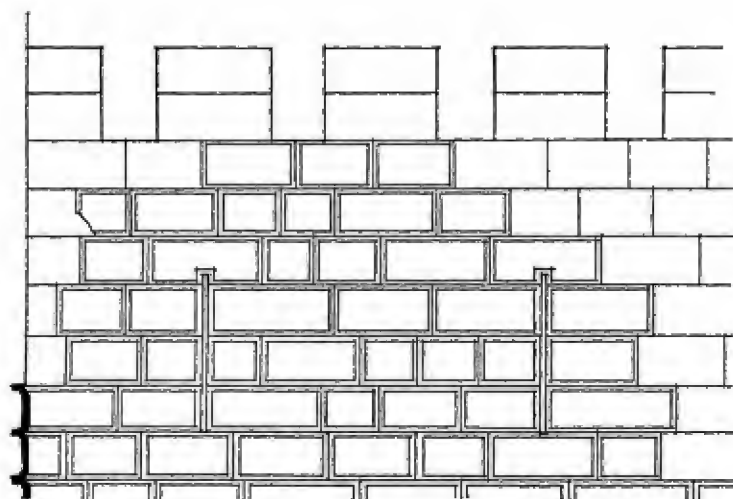
In approaching the castle from the landward or eastward side, its dominating feature is the half-ruined front of the northern of two great towers which formerly stood side by side (Cf. Fig. 6, opposite, and Pl. LXI, 1). It still stands to 34 metres, or 110 feet, almost its full height, although most of the upper half consists solely of rubble infilling; in the lower half where the ashlar survives it is still its original width, as shown by the corner on the north, Pl. LXV, 1 and the hanging stone of the south-east quoin, Pl. LXIV, 2. It had three floors, the lower two being pointed barrel vaults, the uppermost a lofty rib vaulted hall almost as high as the other two together. Of the twin tower at the south, only the ground floor remains. These two towers flanked the eastern angles of the main ward in the centre of the headland, and were connected by an internal corridor just inside the intervening curtain. Together

¹ P. 146, note (1).

they easily dominated the whole headland as well as the town on the beaches; they commanded a view of the distant plain running up to the foot of Mount Carmel on the east, and for seven or eight miles up and down the coast where summer dust would at once betray an approaching army. Below them almost at sea-level lay a bailey, protected by a wall stretching right across the neck of the headland; and in front of this wall ran the fosse, also at sea-level (Cf. Fig. 8, opposite p. 157). Three projecting towers, which were also gate towers, flanked the bailey wall and commanded the fosse. The fosse itself was normally approached through gateways at either end of the counterscarp, one opposite the north great tower, the other opposite the south great tower (Cf. Fig. 6, opposite p. 152). As has been argued on p. 152 above, the height of the counterscarp closely corresponded with the summit of the ancient *tell*. The bailey wall, which stands only a course or two short of its original height above the two arrow-slits just north of the south gate tower (see below, p. 155), had almost as great a relief over the counterscarp as it could have without blocking the command of the great towers over the *terre-plein* outside. The gate towers were a little higher than the bailey wall; only the south one is at all well preserved, but it must clearly have been only three or four courses lower than the highest part of the curtain wall adjoining the south side of the north great tower (see below, pp. 155 and 157), yet still not so high as to interrupt the direct line of fire from the top of the south great tower to the top of the counterscarp opposite. The relief of the two great towers over the bailey wall, and of the latter over the counterscarp bore about the same proportion to the command in either case. But in both the command depended upon one fixed factor, the relief of the existing headland or *tell*, which had to be covered in either direction. Granting this and given the actual intervals, the command follows. All three elements: fosse, bailey, and great towers, combine in one coherent scheme of defence.

Of the three the bailey wall has been most fully examined (Cf. Fig. 6, opposite p. 152). It opposed all approach from the landward side and could be defended along its entire front. High up a low vaulted corridor, or *chemin-de-ronde*, ran from end to end, and opening off it at regular intervals between the towers on the outer face were casemates about three metres wide, large enough to hold a relief of at least two men while two others worked the arrow-slit. Fig. 7¹ shows the two adjacent examples which fortunately survive just north of the south gate-tower (Pl. LXIII, 2). Elsewhere there are only the jambs of the casemates to mark the position, or merely the splayed, sloping lip of the slit in the course below (Pl. LXIV, 2). (Such indications are drawn in heavy

¹ See overleaf.

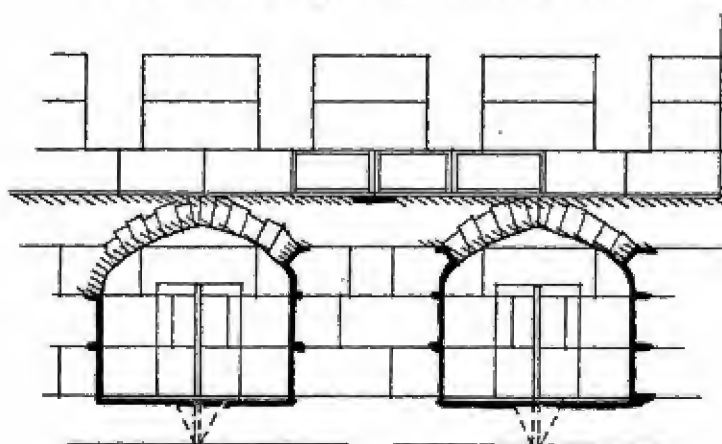


ARROW-SLITS
ADJOINING
SOUTH GATE TOWER.

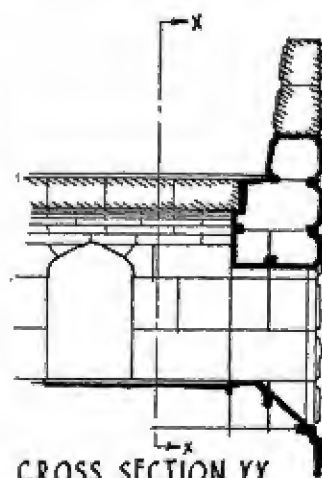
EXISTING STONES
SHOWN BLACK OR
BOSSSED.

EXTERNAL [EAST] ELEVATION.

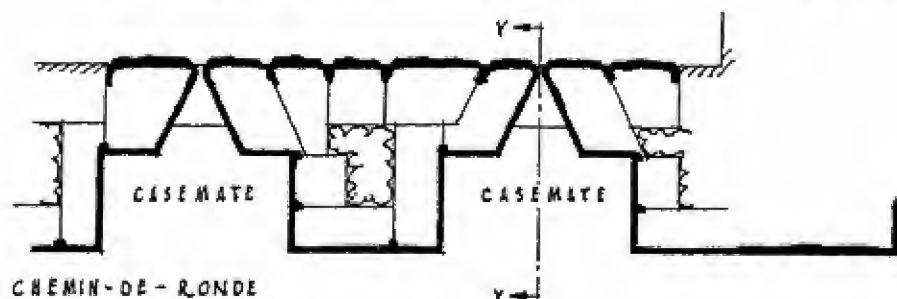
SCALE OF METRES.



SECTIONAL ELEVATION XX. [WEST]



CROSS SECTION YY



P L A N

CHEMIN-DE-ROUNDE

Y

CASEMATE

CASEMATE

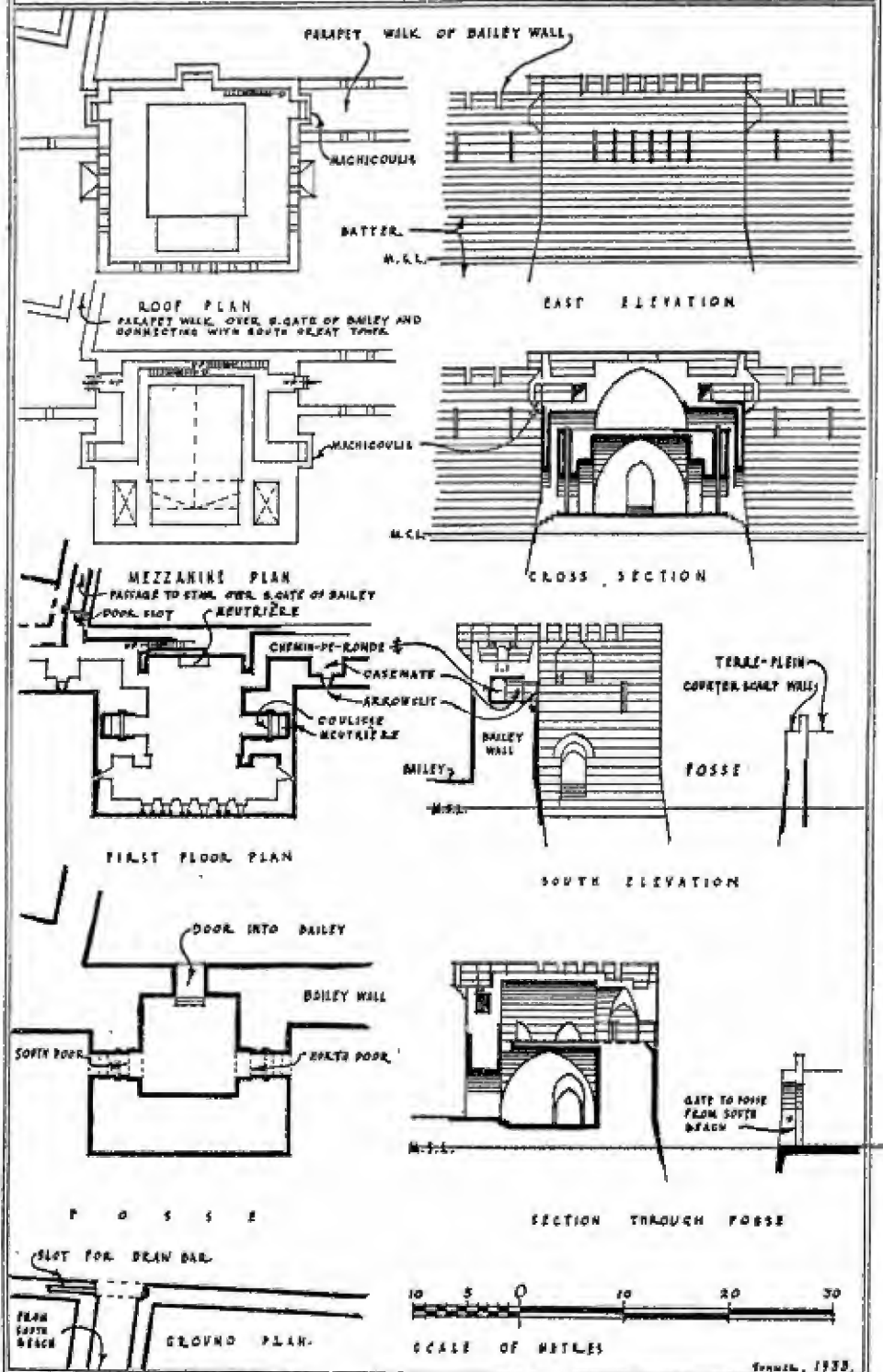
SOUTH
GATE TOWER

FIG. 7

line in Figs. 7 and 8 opposite pp. 155 and 157; while the restoration in fine line shows what no longer exists or has not yet been uncovered. The back of the wall in particular calls for further examination.) Supplemented by slits on the first floor of each gate-tower, those opening off the *chemin-de-ronde* completely covered the farther half of the fosse up to the counterscarp, as well as the *terre-plein* beyond. Above the *chemin-de-ronde* there may well have been an open parapet in front, to judge by the highest surviving part of the wall just above the two slits already referred to (Cf. Fig. 8, opposite p. 157). The addition of not more than two courses would be sufficient to give it a command which happens to correspond almost exactly with that of the original curtain wall at the south side of the main ward of the castle. Perhaps it should be restored with slits in alternate merlins, to resemble that on a smaller scale. Even so, with a double range of slits one above the other, the bailey wall could not cover the whole fosse, much less its own foot. From the middle of the fosse inwards was dead ground; and although the foot itself was strengthened against siege attack with a batter which slightly increased the massiveness of a solid wall already 6 metres or 19½ feet thick, the approach could be covered only by cross fire from the adjacent sides of the gate-towers or by vertical fire from the top of the wall. So far there is no evidence at all for a *bretèche* or continuous machicolation. Though stones belonging to it may still exist at the foot under some metres of sand and fallen masonry, this is improbable; there is hardly room for it between the present top of the wall and what was probably its former level. Hence responsibility for covering the approach to its foot would have fallen upon bowmen posted on either side of each gate-tower on the first floor and above. The back or inner side of the wall was quite straight, yet it was not likely to be exposed to direct attack. Even supposing that the enemy had forced the gates and penetrated into the bailey, the dead ground at its foot offered no shelter, since it was entirely covered by counter-fire from the main ward.

Besides enfilading the bailey wall and increasing its frontal fire, the gate-towers were strong points in themselves (Cf. Fig. 8 overleaf, illustrating the south gate-tower, the one most fully examined). They completed the frontal defence of the wall at the level of the *chemin-de-ronde* by fire from arrow-slits on the first floor. In front the south tower had apparently six slits on a frontage equivalent to four of those in the bailey wall, cf. Pl. LXII, 1 (where boys are placed under the positions of the first, third, and fifth, and the unbroken lip of the second can be seen). At the sides, only one slit was possible on this floor since the rest of the space was taken up by the portcullis and its machinery. But in all probability there was a parapet round the roof with room for

PILGRIMS' CASTLE, ATHLIT. SOUTH GATE-TOWER.



perhaps four slits on either side to enfilade the bailey wall, as well as seven in front. It was the gates, however, which the tower was chiefly intended to defend. Its eastern face was simply a massive screen to a main gateway in the bailey wall, with the double precaution of an outer gateway on either side (Pl. LXII, 2). Both of these were closed with a portcullis, defended from an overhead trap, a 'murder-hole' or *meurtrière*, just in front. The inner gateway, which must have had doors only, since there is no portcullis slot or *coulisse*, was also defended from a broad *meurtrière*. Thus the defence of all three gates was concentrated above, on the first floor. Its height had to be at least double that of the doorway arches in order to allow a *coulisse* of sufficient height to contain the portcullis when raised clear of the arch below. Ample height was in fact given by the rise combined with the deep backing of the great cross vault over the ground floor (Pl. LXIV, 1). The vault and the actual floor on top of it are practically intact, but above floor level not much of the original work remains. Fallen voussoirs from the vaults above cover most of the floor to a depth of a metre or more (Pl. LXIII, 1). Around this a much inferior parapet has been built, containing small slits for muskets. It is only at the north-west that there is any direct evidence for the elevation of the first floor. Over the north *meurtrière* and *coulisse* there is a low barrel vault, only just high enough to allow a man to stand up in the middle. Inside there is room enough only for two or three stooping men engaged in rolling projectiles into the *meurtrière* at the end. Hence the machinery for working both portcullises must have stood outside, in the big square bay. This was central with the cross vault down below, only a little smaller. It was roofed with a single barrel vault, with which the lower, side vaults intersected (Pl. LXIII, 1). Judging from the curve of intersection it was high enough to include a mezzanine floor of the same height as the side vaults below. The crown of the northern one has actually been levelled off at the north end, as it were between the haunch of the main vault and the north face of the tower, and directly over the north gateway. Now this is just where an overhanging window or *mâchicoulis* was practically indispensable. Without it the corner between the side of the tower and the bailey wall would have been dead ground; from the *meurtrière* of a *mâchicoulis*, however, it could have been effectively covered. But to serve the *meurtrières* at all rapidly a large supply of stone projectiles would have to be kept near at hand; hence the mezzanine rooms above the two side vaults, directly over the outer gateways. Indeed there is no other structural reason for the exceptional strength of the vaults; their voussoirs are huge, none less than a couple of tons in weight, some as much as three or four. They look as if they were expressly designed to take a weighty supply of stone projectiles for the

mâchicoulis. The two *mâchicoulis* would have communicated with a passage running inside the west wall of the tower at the mezzanine level, met about the middle by a stair ascending from the first floor; the first tread remains, defined by an edge of mortar belonging to the second, so giving the gradient. This mezzanine passage must have had doors opening on to the parapet walk at the north and south and these doors may have been defended by *mâchicoulis* on the next floor. On the south the parapet walk of the bailey wall appears to have joined a high level passage or walk over the south gate of the bailey, so giving access from the main ward independent of the *chemin-de-ronde*, as will be explained on p. 161 below. The elevation of the east end is less clear. In the north-eastern bay two springers remain to show that the corner bays had a cross vault that must have risen not far short of the main vault. Between these two bays there may either have been two square compartments uniform with them, or more probably one long compartment intersecting with the main vault. In either case there was no room for a mezzanine floor serving a continuous overhanging gallery or *bretèche*. Only the two outer gateways of the tower were covered from above by *mâchicoulis*; it was against the gates that the assault would be directed, and although the foot of the east wall might afford precarious shelter to the enemy it could safely be neglected. Turning again to the west end, it is probable that here the main vault went right up to the end wall; it would have ample backing on the short returns projecting into the *chemin-de-ronde*. Possibly it was pierced with a *meurtrière* at the top to cover the floor below. The top must certainly have been the roof of the tower; another story would have interrupted the command of the great towers over the top of the counterscarp, although a low parapet would not. As it was, the roof commanded the parapet walk of the bailey wall as well as the fosse and bailey. Reached by a short stair from the mezzanine landing, it would be accessible from nowhere else.

The other two towers, at the middle and north end of the bailey wall, corresponded generally with the south one. The middle one may even have been a duplicate, but its gates are completely choked up, while its first floor is rather more ruinous and has not yet been cleared. The north one had an important difference, it had no place for portcullis or *meurtrière* at the outer gates. Presumably it had doors defended by *mâchicoulis* only. But it is much more ruinous than the other two and is too dangerous to examine more closely at present. Perhaps it was the first to be built, the architect's first experiment; it is slightly smaller than the other two, has a different system of vaulting on the first floor, and also has a stair which bears no obvious relation to the existing *chemin-de-ronde*. All three towers, however, appear to have had the

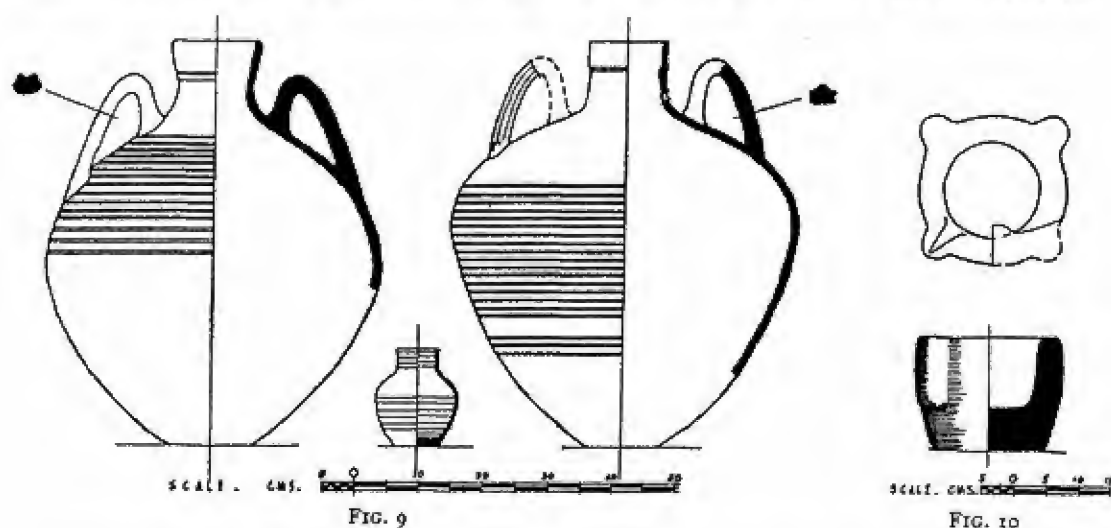
EXCAVATIONS AT PILGRIMS' CASTLE, 'ATLIT, (1932)

same ground floor plan: an outer gate on either side leading to the main gate in the bailey wall. Together the three gates form a dog-legged or bent entrance of traditional Oriental type, only double instead of single.¹ Such entrances were commonly defended from arrow-slits on the ground floor, placed so as to cover the doors. Here they are defended wholly from above and are the more elaborate and formidable. They were the keys of the first line of defence, and as such it seems they were selected for dismantling when the Mamluk wazir of Al-Malik al-Ashraf Khalil, 'Alamu-d-Din Sinjar ash-Shuja'i, occupied the castle in August 1291,² ten to twelve weeks after the knights had evacuated it. The first floor of the south gate-tower in particular shows evidence of deliberate destruction. All the vaults have collapsed except one, and the faces have been thrown down into the fosse. Either earthquake or gunpowder might be the explanation but for the fact that there is every sign of a most violent conflagration. The lower stones of the walls still in position are so badly spalled that they call for immediate conservation. In cleaning a deep cavity for underpinning it was found that a beam built right inside the infilling had become charred. Such fierce heat could hardly have been caused by an accidental fire, since the tower would normally have been kept clear for action and would not have been encumbered with spare timber. A mighty fire must have been made on the first floor with no other object than to bring down the vaults, with what success is shown by Pl. LXIII, 1. The collapse of the main vault would instantly throw the whole tower out of action, choking up the side vaults which survived. Perhaps it brought down the east end at the same time; the crushed fragments of three store jars, two more or less complete (Cf. Fig. 9, p. 160), were found about the middle of the north-east bay lying on the floor, and both the jars and floor were covered with black charcoal as if from burning timber suddenly stifled. To complete the demolition the faces of the tower may then have been overturned by main force. At the south-west corner four courses survive which conceivably show the bonding of the west side of the *mâchicoulis* (Pl. LXII, 2). Elsewhere the faces have been destroyed down to the first floor level and even a course or two

¹ A single bent entrance occurs in another Templar fortress, perhaps a few years older than Pilgrims' Castle, viz.: the north gate, now a mosque, of the outer wall of the fortress inside the medieval town of Tartūs, in Syria, cf. *Guide Bleu, Syrie-Palestine*, plan opposite p. 239. Others may be found in Saracenic fortifications of the period, e.g. Burg al-Matar in the Citadel at Cairo, begun by Salāh ad-Dīn and finished by his brother al-'Ādil, cf. K. A. C. Cresswell, 'Archæological researches at the Citadel at Cairo', *Bulletin de l'Institut Français de l'Archéologie Orientale au Caire*, XXIII (1924), pp. 107 ff. It has since been cleared. More modern examples are the gates of old Jerusalem.

² Maqrizi, *Al-Khiṭaṭ wal-Aṭhar* (Cairo, 1270 A.H.), Vol. II, pp. 238-9. Cf. Stevenson, *The Crusaders in the East* (Cambridge, 1907), p. 355.

below (Pl. LXII, 1, 2). A secondary parapet has been carelessly built upon this ragged top with slits suitable for muskets. Mamluk demolition may also account for the present condition of the bailey wall. On the floor under the filling of debris in the embrasure of the farther arrow-slit of the two illustrated in Fig. 7, p. 154, were found parts of two dishes of slip-ware typical of the Crusading and Mamluk occupations; also fragments of a glass bottle and



a mortar of polished white marble (Fig. 10), all things which might have been in use there either just before or at the time of destruction. Excepting for these two slits almost the whole length of the wall above the level of the *chemin-de-ronde* has disappeared; from the slits northward to the middle tower it has been replaced by a wall of the same small masonry as the parapet round the south gate-tower; and just south of the middle gate-tower, which had a similar parapet, a bent gateway has been built on top of the ruined wall, approached by a path across the filling of fallen masonry and sand which has choked up the fosse since the destruction. Like the musket slits this suggests a recent date, yet there is no living tradition about it as there is about the stripping of the castle by the Pashas of Acre a hundred years ago. If it preceded that quarrying, then it rules out any possibility of further destruction having taken place along the bailey wall at that time and makes it more probable that it was wholly due to the Mamluks.

They rather than the pashas' men may also have been responsible for the destruction of two other key-points in the outer defences: the gateways opening into either end of the bailey from the sea-shore. Both have been torn down as far as the springing of the gateway arch, no farther, cf. Pl. LXV.

Both were even more important as bridges than as gateways. Across each of them ran two corridors, one above the other, giving independent access to the bailey wall from the main ward; the one from the ground floor to the *chemin-de-ronde*, the other from the top of the main ward to the parapet of the bailey wall and the mezzanine floor of the gate-towers. Both still have the bottom of the stairway inside the west half of the curtain, climbing up over one side of the gateway arch to the corridor above, which can be traced in both cases on the east side of the curtain (Pl. LXV). At the south end, the stair is directly accessible from the bailey; at the north, it emerges from an unexplored room inside the main ward, which may communicate with the main corridor which runs the length of the east end, linking up the ground floors of the two great towers with each other and with the higher level inside the main ward. It emerges on the south side of the main ward at a gate just under the south-west angle of the south great tower; that gate would serve the stair over the south bridge at the south end, providing that a buried postern exists somewhere in the intervening curtain which abuts against the south window of the tower. Thus it was possible to reinforce either end of the bailey wall from the ground floor of the main ward, so long as the gates held out and the bailey remained intact. If the gates were forced, however, and the bailey penetrated by the enemy, then the stair at the south end would be exposed; hence the corridor at the top could be closed by a door just in front of the *chemin-de-ronde*, now marked by a groove across the floor in which the door appears to have slid. Even if this were forced the enemy would not find it easy to rush the *chemin-de-ronde*; it was narrow and flanked by casemates every few feet; and although the towers do not seem to have been cut off by doors, the traverses on either side of the south gate-tower would be almost as good a check, since they could be passed only by stooping. If overwhelmed, the defenders could retreat to the parapet above by way of the stairs leading to the mezzanine floor of each tower. Having retreated to this upper level they were still in communication with the top of the main ward, it seems, by an upper passage across either bridge at the corresponding level. At the north bridge, it is probably represented by a few steps descending from the top of the curtain beside the north great tower (Pl. LXV, 1). At the south end of the bailey there is only a straight joint in the south face of the south great tower to suggest that a passage led out on top of the adjoining curtain and so to a parapet walk over the bridge (Pl. LXV, 2). Assuming that these upper passages did exist, then the defence could dominate the bailey on all sides, not only after it had been invaded by the enemy, but even after the enemy had rushed the *chemin-de-ronde* and occupied the first floors of the towers in the

bailey wall. Further, if forced along the parapet towards the towers by assault from scaling ladders, the defence should still have been able to isolate the intermediate sections by closing doors on the mezzanine level, covering them from the roof or from *mâchicoulis* over the doors themselves. Finally, if compelled to abandon the end towers, they still had a line of retreat to the main ward across the upper passage of either bridge.

To return to the level top of the *terre-plein* outside the castle fosse and to take up the standpoint of Fig. 6 (opposite p. 152, cf. general plan opposite p. 145): what was the enemy faced with? To begin with, anywhere from the north gate of the town (S-8) up to the counterscarp of the fosse in front of the castle he was within bow-shot of the eastern walls, a double line of fire almost until the counterscarp was reached, since the curtains of the main ward on either side of and between the great towers certainly had sufficient relief to command all except the last 20 metres. At the edge of the fosse he was faced by the bailey wall 25 metres or over 80 feet away. From batter to battlements it was nearly 15 metres or 50 feet high, flanked with the towers a couple of metres higher. Behind loomed the two great towers, as tall again. At any point he was under fire from at least four arrow-slits, two off the *chemin-de-ronde* or on the first floor of the towers, another two in the parapet above; quite apart from long-range shooting from the top of the great towers behind. Below was the fosse, a sheer drop of 6 metres or 19½ feet, the counterscarp revetted with a wall of smooth ashlar, beautifully true and built at a slight batter. Ladders lowered against it would be desperately exposed to rapid short-range fire from the bailey wall opposite. At either end where the *tell* slopes away, the revetment became a free-standing wall, almost as smooth and quite as high (Pls. LXI, 1; LXII, 1) with the possible addition of a parapet manned by outposts. The return which still stands at the south end suggests that it then reached the sea there as its foundations still do at the north end, and as either end of the bailey wall must formerly have done. The present high-water line represents a recession caused by heaps of fallen masonry and much increased at the south side of the castle by silting, due to the prevailing northward drift along the coast. The sea may once have reached the outer ends of the curtains flanking the two great towers; at the end of each there was a chimney, perhaps used as a hoist for unloading boats that came up as far as the foot. If so, the ends of both the bailey wall and the counterscarp then stood right in the water. Hence, the least exposed approach to the fosse would be the normal one, through the comparative shelter of the two gates in the counterscarp wall approached by roads across the beaches; these gates were at least a preliminary check to give the defenders time to man the bailey wall.

Both opened at the end of a corridor over 20 metres long. The northern one was narrow, for foot traffic only (Pl. LXI, 2); the southern one was wider, being equal with the main gates in the town wall which must have been practicable for carts¹ as well (Pl. LXII, 1). As explained on p. 149 above, the north corridor was really a cutting through the north shoulder of the *tell*, its sandy sides revetted with ashlar (Pls. LIX, 4; LXI, 1). The reason why the builders took the trouble to make it must have been that to have put it further out at the bottom of the slope would have exposed the roadway to high seas which would then have come in further than they do to-day. Once made the corridor had its advantages; it not only protected the roadway from drifting sand, but in the event of attack it forced the impetuous enemy into a funnel where he would offer an easy target to an outpost shooting from the parapet above the gateway. Along the north corridor scattered stones were found which may have belonged to the arrow-slits. Both gates were closed by doors resembling those at the town gates; they pivoted in stone sockets below and in a cross-bar above, and were locked by a heavy draw-bar (Pl. LXI, 2). But in neither has a sill yet been found, a stair or anything tending to show that the fosse was formerly flooded. Nor has a landing been found below the one gate in the bailey wall which has been fairly fully examined, the south gate of the south gate-tower (Pl. LXII, 2). As a means of defence water was not strictly necessary; unless a fathom deep it would be no great obstacle to sudden assault, while the very fact that the foundations were below the water-line was sufficient protection against the deadliest method of siege known in the thirteenth century, mining. Yet if the builders did not intend to flood the fosse, six seems an excessive number of gates to have made in the bailey wall, either for ordinary purposes or for defence in time of war. Further, at the ends at least, it is apparently founded on the wet sand only a course or so below the water-line. The ends undoubtedly showed a tendency to settle outwards during the seventy years of the Crusading occupation. Just south of the north gate-tower the wall cracked from top to bottom owing to movement northwards, and was patched at the time with a buttress of masonry identical with that of the wall; this has since fallen, revealing the crack (Pl. LXIV, 2). The other end of the wall has dropped from the south gate-tower southwards (Pl. LXII, 1); a movement which affected the gate-tower too, compressing the groins of the ground floor vault on the south and opening them on the north. Had they already attempted to flood the fosse, the Crusaders must soon have realized this difficulty, and may have been compelled to allow it to silt up again. Owing to this change, or perhaps a weakening of the garrison, they decided

¹ *Quarterly*, I, 122.

that all the six gates were no longer necessary; the south gate of the south gate-tower has certainly been deliberately blocked, both in the outer archway and *meurtrière* (Pl. LXII, 2). This decision may date from the very last days of the occupation, when the Templars could no longer spare a full complement of men for Pilgrims' Castle. At all events, the fosse did not remain a moat, even if it was one originally. At the south end just south of the beach gate, there is a vaulted well-head with troughs on the same level as the roadway outside. When it was built the fosse must certainly have been dry, but it is not necessarily of Crusading date and may be a good deal later since there was no great depth of debris here, only a little sand on top of the fallen masonry (Pl. LXII, 2). But from the well as far as the north tower, nearly the whole length, the fosse is heavily choked with debris. So far only a small incomplete clearance at the south end has been possible. Only a large and expensive clearance of many thousands of tons of debris can settle the questions which have arisen: Was the fosse cut through rock at the middle, the rock spine of a promontory which has held the centre of the bailey wall firm although the two ends have dropped? Do the piers of a high level bridge remain to the north of the middle tower? Were there originally wharves against the gate-towers and have any more of the gates been deliberately blocked?

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FIG. 1. JAR CONTAINING INFANT BURIAL
IN SITU, p. 146



FIG. 2. JUG FROM BESIDE THE
BURIAL, Fig. 1

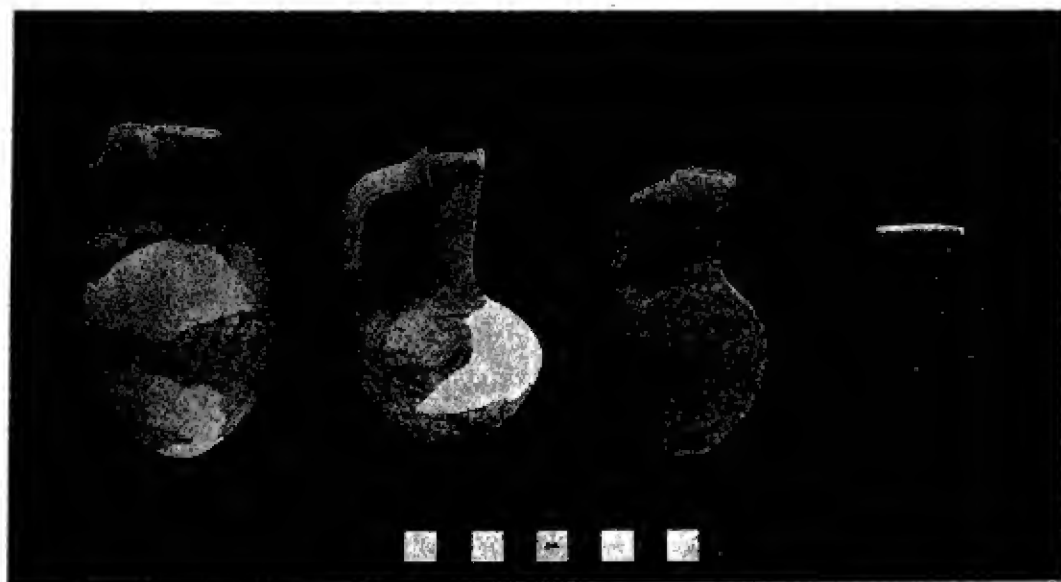


FIG. 3. POTTERY FOUND UNDERNEATH THE BURIAL JAR, Fig. 1



FIGS. 1 and 2. FROM THE SOUNDING IN P-8, p. 147

FIG. 3. FROM THE BANK
OUTSIDE MEDIEVAL
CORRIDOR, Fig. 4



FIG. 4. MEDIEVAL CORRIDOR THROUGH A SHOULDER OF THE TELL,
BUILT OVER AN ANCIENT GATEWAY, pp. 149, 163

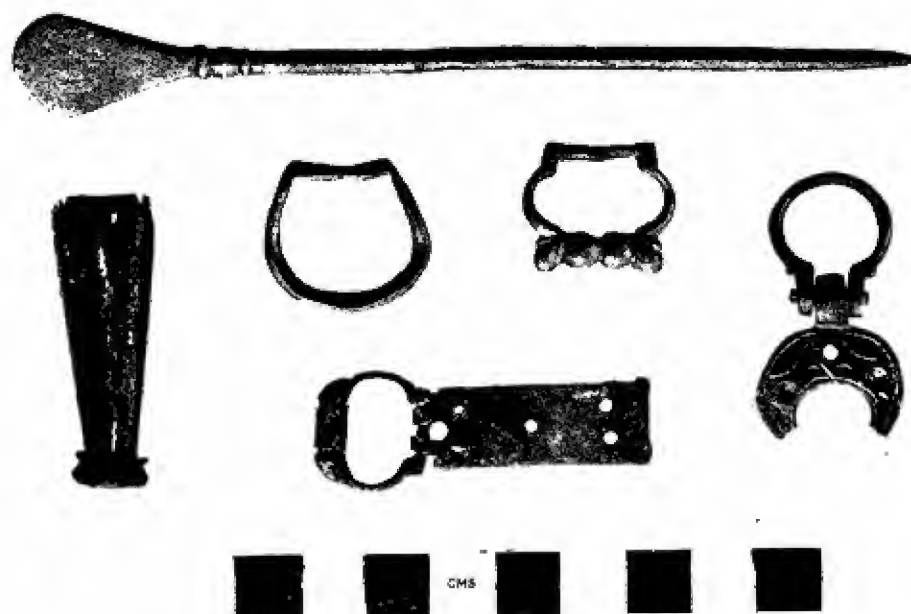


FIG. 1. FROM THE MEDIEVAL LAYER IN P-8, pp. 147-149

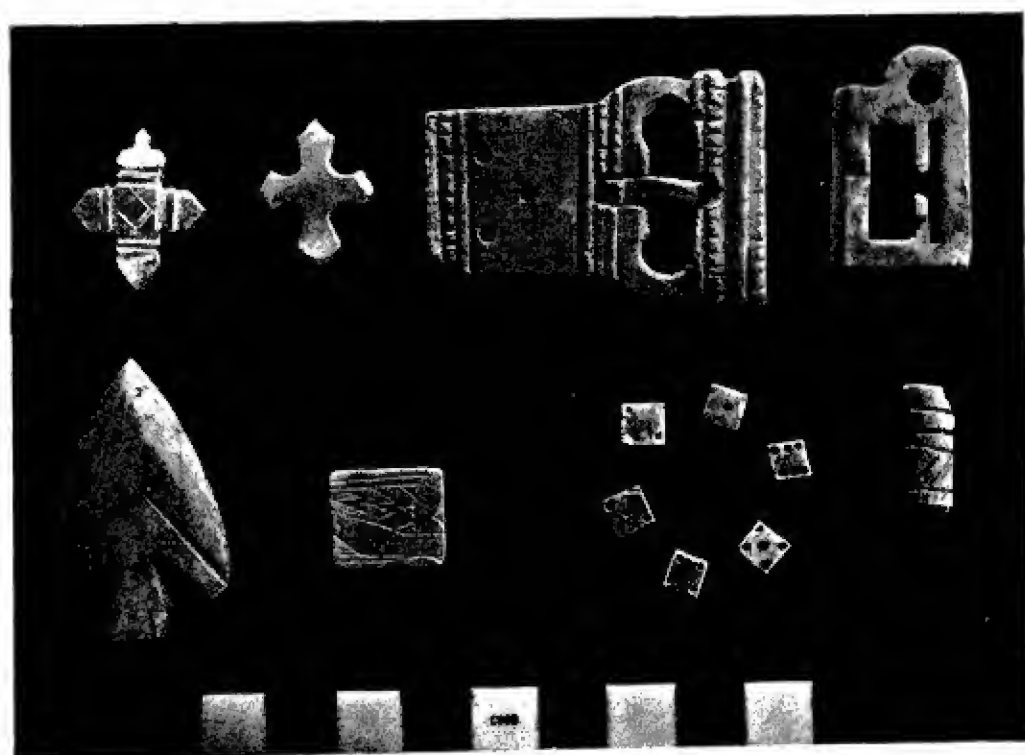


FIG. 2. FROM THE MEDIEVAL LAYER IN P-8 AND KILN IN Q-8, pp. 147-149



FIG. 1. THE NORTH SLOPE OF THE TELL, THE NORTH ENTRANCE TO THE FOSSE THE BAILEY WALL, AND NORTH GREAT TOWER BEHIND, pp. 152, 162-3

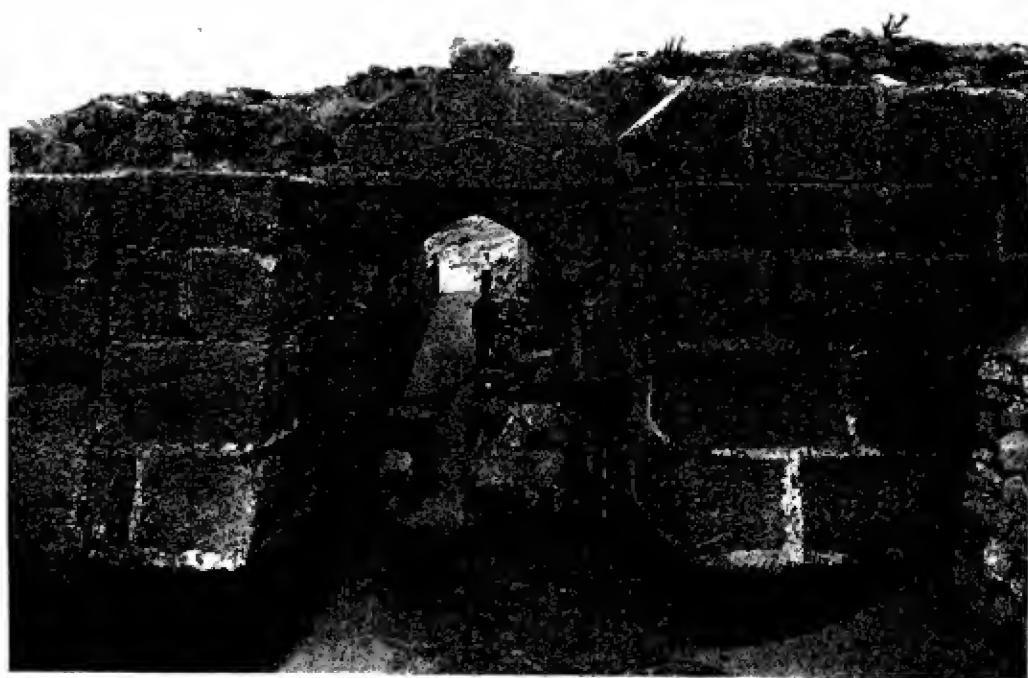


FIG. 2. THE NORTH ENTRANCE TO THE FOSSE SEEN FROM INSIDE, SHOWING THE COUNTERSCARP WALL, p. 163



FIG. 1. THE SOUTH ENTRANCE TO THE FOSSE, WITH THE SOUTH GATE TOWER BEHIND, pp. 155, 159, 162-3



FIG. 2. THE SOUTH GATE TOWER FROM THE FOSSE, LOOKING NORTH-WEST, pp. 157, 159, 163-4



FIG. 1. THE FIRST FLOOR OF THE SOUTH GATE TOWER

In front, the stair; in the middle, fallen voussoirs from the main vault; beyond, left, one of the side vaults; right, secondary parapet, pp. 157, 159



FIG. 2. THE BAILEY WALL ADJOINING THE NORTH SIDE OF THE SOUTH GATE TOWER

From the fosse, p. 153

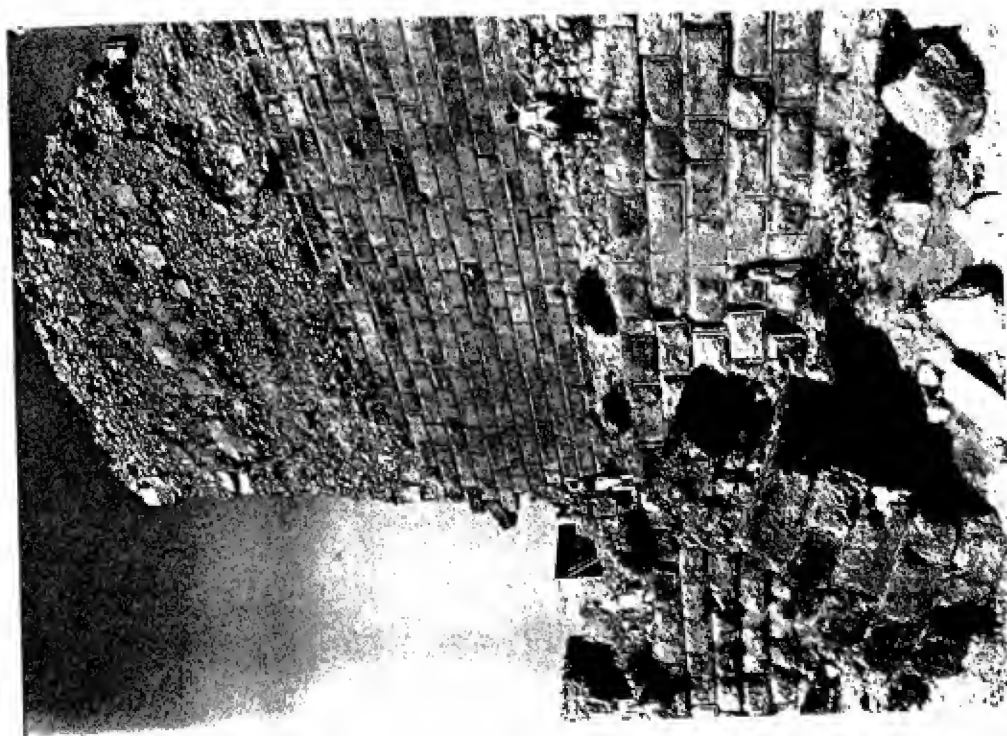


FIG. 2. THE BAILEY WALL JUST SOUTH OF THE NORTH GATE TOWER, THE NORTH GREAT TOWER BEHIND, p. 152
The boys are placed over the lips of arrow-slits; one stands beside a medieval crack with a fallen buttress in front, pp. 153, 163

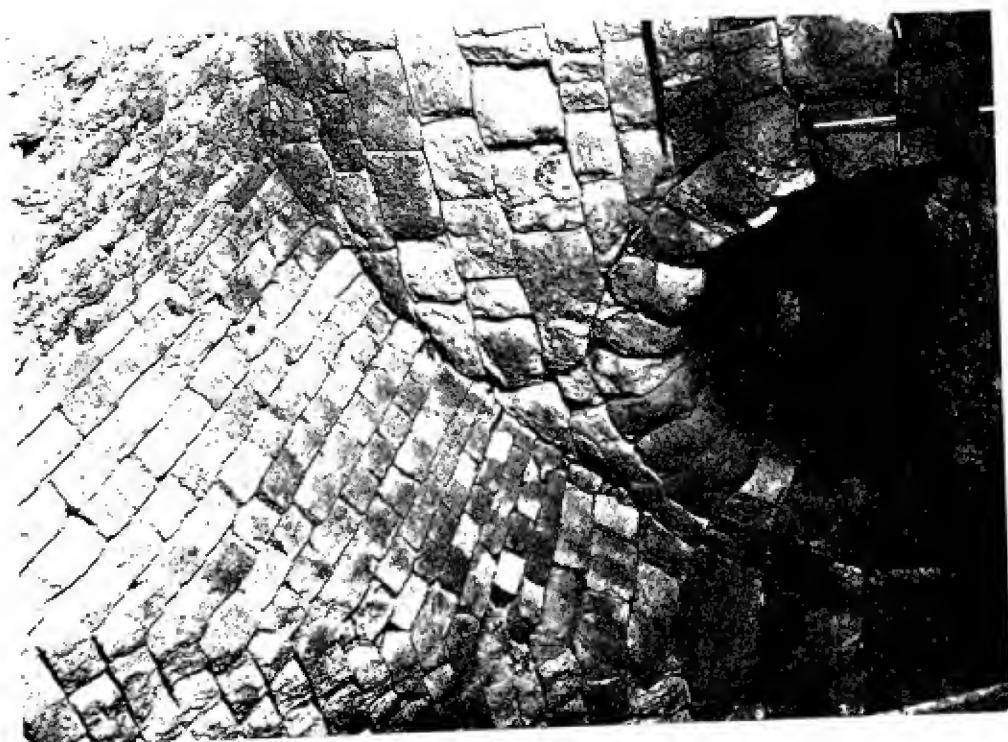


FIG. 1. GROUND FLOOR OF THE SOUTH GATE TOWER
Showing the inner arch of the south gateway, p. 157



FIG. 1. GATEWAY AT THE NORTH END OF THE BAILEY, LOOKING TOWARDS
THE NORTH GREAT TOWER, pp. 152, 160-1

Two boys mark the corridor leading to the *chemin-de-ronde*, another the steps to the upper passage. Another boy beyond is pointing to the top of a gateway into the main ward, pp. 160-1



FIG. 2. GATEWAY AT THE SOUTH END OF THE BAILEY, LOOKING TOWARDS
THE SOUTH SIDE OF THE MAIN WARD, p. 161

The upper passage ran along the top of the intervening curtain; the lower on top of the infilling showing at the extreme right, approached by the staircase showing at the centre, p. 161

A BUST OF PAN

Bust of Pan in relief within medallion; marble. From Bir es Summeil.

c. I-II centuries A.D. Ht. of bust 0.43; diam. of medallion 0.42.

Cat. No. 32. 308 (Pl. LXVI)

THE half-bust, in relief of maximum depth of 0.21, emerges from a circular medallion, which has a rim c. 0.02 high running around its edge. Knotted over Pan's right shoulder and running transversely across his body towards left hip is a goat skin: a hoof of this hangs down immediately in front of the right shoulder.

He has a moustache, drooping strongly at either end. From root of nose rises a horn, passing across forehead and through the hair, where it divides into two; the upper part is broken away. On the chin are remains of a beard, which formerly reached the chest, two places where it touched being visible. He has pointed goat's ears; and a goatish lock of hair at the upper angle of the lower jaw on either side descended also to the neck, where the point of attachment still remains. Hair done in coarse, formalized, flame-like locks, with deeply cut grooves. The slanting eyes give an aspect of fierceness; pupils are rendered by small incised circles. The point of the nose is missing. Mouth open. On the top of the head is a hole, either for a support to the horns or some meniscus-like object to keep off birds. Around the edge of the medallion are three peg-holes to hold it in position.

Evidently the bust was intended for the decoration of a fountain or well-head. The style of the features is rough, though the comparative excellence of the bust suggests that this was deliberate—an attempt to portray the mysterious, awe-inspiring character of Pan.

The popularity of representations of Pan in the Hellenistic-Roman period, especially in the Levant region, is further attested by e.g. another small marble head of Pan recently found and in the Museum (Pl. LXVII, 1-2) (*Cat. 32. 309*), and his occurrence on fragments of a lead sarcophagus from ez Zib, also in the Museum (*Cat. M. 1080, c. II cent. A.D.*).

Another interesting parallel is the erotic group of Aphrodite, Eros, and Pan in Athens, National Museum (Lawrence, *Later Greek Sculpture*, Pl. 63) This group is dated to c. 100 B.C. by the style of the inscription, which says that it was dedicated by a merchant of Beirut. There are also several figures of Pan in the Alexandria Museum.

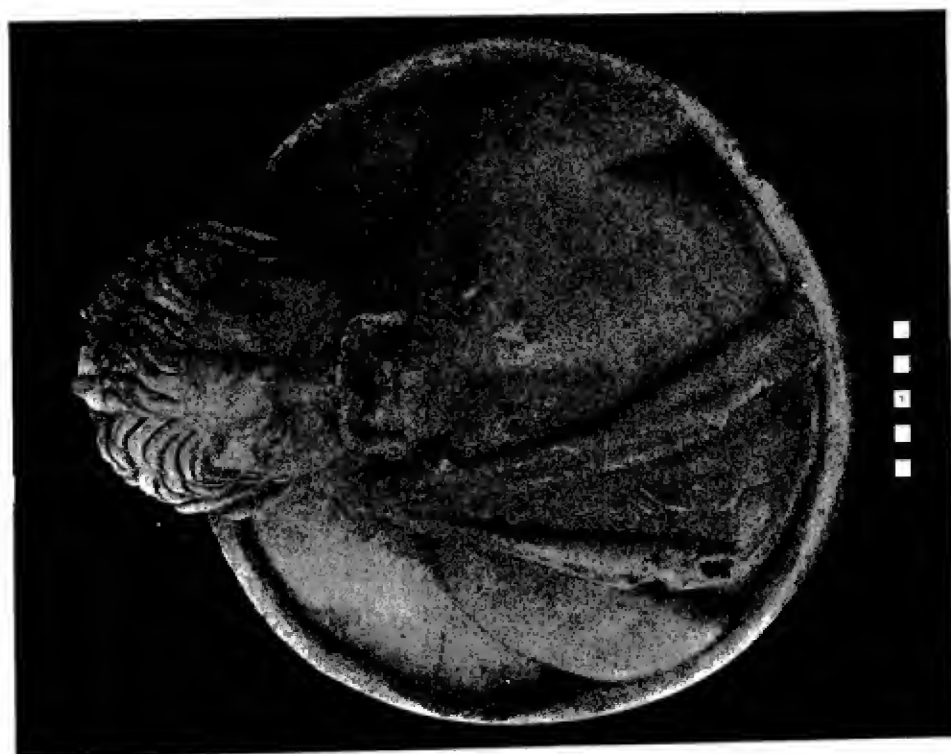
Finally, the relief slab, possibly part of a lintel, shown in Pl. LXVII, 3, and

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said to come from Askalon,¹ shows a figure of Pan, facing, inside a pointed oval. He has the usual hairy goat's legs, and goat's hooves and horns. To the left is seated a bearded old man, possibly Dionysus, as the general setting of vine-leaves and branches seems to indicate.

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¹ Mus. Catalogue No. 31.233.



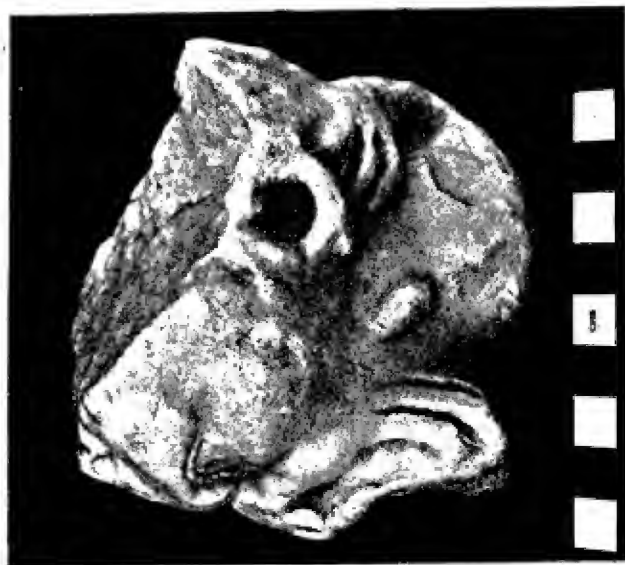
BUST OF PAN



1.

HEAD OF PAN

2.



3. RELIEF SLAB FROM ASCALON

A HOARD OF MAMLUK COINS

IN December 1932, a peasant tilling his soil at al-Batin near 'Abwein, a village in the Ramallah District about 7 kilometres due west from Sinjil, struck a small earthenware jar full of silver coins. The coins and a few pieces of the broken jar were eventually brought to the Department of Antiquities, and acquired by the Palestine Archaeological Museum.¹ This is one of the few cases in Palestine in which the receptacle belonging to a hoard is known; it is of some importance as it provides us with a means of dating a pot which otherwise could not have been dated.² The fact that the bulk of this hoard belongs to the reign of Baybars, and the paucity of coins struck by his successors, make it highly probable that this jar was buried at the latest very soon after 689 A.H., the latest date possible of any coin of this hoard.

The hoard consists of 406 silver coins, most of which have had considerable wear; the legends of a great number of specimens (97) have been almost completely obliterated; no attribution of these has been ventured upon in the following pages.³

AN-NĀṢIR YŪSUF (634-658 A.H.)

N.m.n.d. (2 ex.); Aleppo, n.d.;⁴ half-dirham, n.m.n.d.

AZ-ZĀHIR GHĀZĪ

Aleppo, n.d.

AL-MU'IZZ AYBAK⁵

N.m.n.d.; Cairo, n.d.

AL-MANṢŪR 'ALĪ

Apostolic Mission,⁶ n.m.n.d.; Cairo, al-Musta'ṣim, n.d.

AL-MUZAFFAR QUṬUZ

Apostolic Mission, n.m.n.d. (3 exx.)

Apostolic Mission, n.m. (65)7.

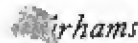
¹ The Museum number of the jar is 33.6 and of the hoard C. 1396. ² Cf. Pl. LXVIII.

³ The following list gives only a rough survey of the hoard. A full description of the coins will be given in the forthcoming Catalogue of Mamluk Coins of the Palestine Archaeological Museum.

⁴ Unless otherwise specified this hoard contains one specimen only of the type mentioned. Dated coins on which the century only is legible are classed as n.d.

⁵ We have to assume—if we are right in attributing this coin to Aybak—that his name appeared in that portion of the legend cut off from the present specimen, the name of the Caliph al-Musta'ṣim making an earlier date, viz. 640-8, and consequently an attribution to Najm ad-dīn, equally impossible.

⁶ i.e. a combination of the *shahāda* and Qur'ān ix. 33 or lxi. 9.



Type 1. Ayyubid type, Apostolic *irhams* ssion, without coat of arms;¹ n.m.n.d.
(2 exx.)

2. *Obv.* الامام المستنصر بالله ابو القاسم احمد امير المؤمنين

Margin لا اله الا الله وحده لا شريك له

Rev. بيبرس الصالحى الملك الظاهر ركن الدنيا والدين

Margin بسمه

Originally n.m.n.d. (3 exx.).

3. *Obv.* الحاكم العباس احمد امير المؤمنين ضرب الحماة

Perhaps without margin.

Rev. السلطان الملك الظاهر ركن الدنيا والدين بيبرس قسيم

امير المؤمنين

N.m.n.d. (probably an ancient forgery); Hama **4.

4. *Obv.* ... بو القسم ا ...

Rev. ... ركن الدنيا ... قسيم امير المؤمنين

N.m.n.d.

5. *Obv.* ... الامام الحاكم ابو العباس احمد امير المؤمنين ضرب

... سنة ...

Rev. الصالحى السلطان الملك الظاهر ركن الدنيا والدين بيبرس

قسيم امير المؤمنين

N.m.n.d. (5 exx.).

¹ With the exception of a few very badly clipped specimens, all coins of Baybars in this hoard show his coat of arms, a lion passant to the left.

A HOARD OF MAMLUK COINS

- 6 a. *Obv.* المومنين الامام المستنصر بالله ا. القسم (١) احمد بن
الامام الظاهر امير

Margin: mint and date.

Rev. الصالحى السلطان الملك الظاهر ركن الدنيا والدين بيبرس
قسيم امير المومنين

N.m.n.d. (4 exx.); Cairo, n.d. (5 exx.).

- 6 b. Same type, originally without marginal text; (24 exx.).

- 7 a. *Obv.* الامام الحاكم بأمر الله ابو العباس احمد

Margin: mint and date.

Rev. الصالحى السلطان الملك الظاهر ركن الدنيا والدين بيبرس
قسيم امير المومنين

N.m.n.d. (5 exx.); n.m. **3; n.m. **4; n.m. **5 (3 exx.);
n.m. **6; n.m. 66* (2 exx.); n.m. 67* (7 exx.); n.m. 676;
n.m. 677; Damascus, n.d. (6 exx.); Damascus, Šafar, s.a.;
[Damascus], Ramaḍān, s.a.; Damascus, **6; [Damascus],
Jumādā 66*; Damascus, Rajab 669; Damascus, Jumādā I,
**9; [Damascus], 670, (2 exx.); Aleppo, *75(?).

- 7 b. *Obv.* الامام الحاكم بأمر الله ابو العباس احمد امير المومنين

Margin: mint and date.

Rev. الصالحى السلطان الملك الظاهر ركن الدنيا والدين بيبرس
قسيم امير المومنين

Hama, n.d. (6 exx.); **1 (2 exx.); **9, 66*.

8. *Obv.:* Apostolic Mission.

Margin: date and mint.

Rev. بيبرس الصالحى الملك الظاهر ركن الدنيا والدين

Margin: بسمه

N.m. **9 (2 exx.); n.m.n.d. (2 exx.).

9. *Obv.*: Apostolic Mission.

[Some of them until الحق ودين others till بالهدى].

Rev. الصالحى السلطان الملك الظاهر ركن الدنيا والدين بيبرس

قسيم امير المؤمنين

No marginal text.

N.m.n.d. (24 exx.).

N.m. 6*1; 6*5; 6*6; 66* (6 exx.); 66*(?) (2 exx.); 662 (2 exx.); 663 (2 exx.); 664; 665 (3 exx.); 670; 67* (3 exx.); 671; 675.

Cairo, n.d. (28 exx.); **1, **2, **3, **4 (3 exx.); **6; 66* (2 exx.); *63 (?), 664, 665 (2 exx.), 666 (?), 669, (6)70, (4 exx.); 67*.

10. *Obv.*: Apostolic Mission.

Margin: mint and date.

Rev.: السلطان الملك الظاهر ركن الدنيا والدين قسيم امير المؤمنين

N.m.n.d. (4 exx.); n.m. **4; n.m. 66* (2 exx.).

Half-Dirhams

11. *Obv.* الامام المستنصر بالله *Margin*: Shahāda.

Rev. الملك الظاهر *Margin*: بسمه

N.m.n.d. (originally) (4 exx.).

12. *Obv.* الامام المستنصر بالله امير المؤمنين *Margin*: Shahāda.

Rev. الملك الظاهر *Margin*: Illegible.

N.m.n.d. (originally ?) (4 exx.).



A HOARD OF MAMLUK COINS



A HOARD OF MAMLUK COINS

13. *Obv.* الإمام الحاكم *Margin*: Shahāda.
Rev. الملك الظاهر *Margin*: بسمه
 N.m.n.d. (11 exx.).
14. *Obv.* الإمام الحاكم *Margin*: Shahāda.
Rev. السلطان [الملك] الظاهر ركن الدنيا والدين [بيبرس] قسيم
 امير المؤمنين
 N.m.n.d.

AS-SA'ĪD BARAKA

N.m.n.d.; n.m. 676 (2 exx.); n.m. *7* (6 exx.); Cairo, n.d., 67*, 676, 678;
 Damascus, n.d., 677, 678 (2 exx.); Hama, 678.

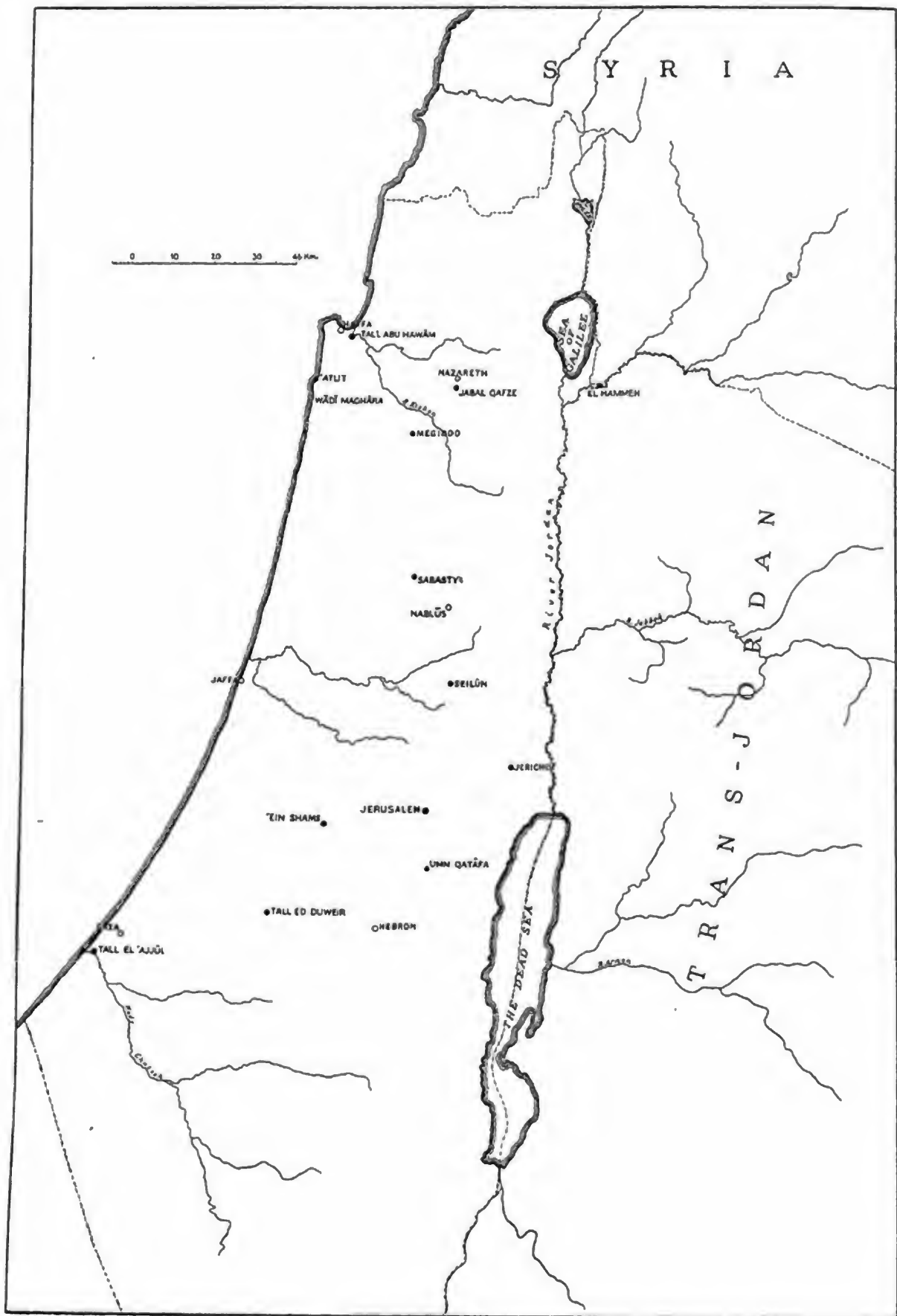
AL-'ĀDIL SALĀMISH

Cairo, n.d.; Damascus 67(8), 6(7)8, (6)7(8).

AL-MANŞŪR QALĀŪN

N.m.n.d. (10 exx.); n.m. 68* (33 exx.);
 Cairo, n.d. (6 exx.), 67* (2 exx.), 68* (3 exx.), 681 (3 exx.), 683;
 Damascus n.d. (5 exx.), 68* (3 exx.), 681, 681 (684?), 683 (3 exx.);
 Hama n.d. 679 (3 exx.);
 Aleppo n.d.

L. A. MAYER.



EXCAVATIONS IN PALESTINE, 1932-3 (Sites excavated marked●)

EXCAVATIONS IN PALESTINE, 1932-3¹

Pilgrims' Castle, 'Atlit

(Department of Antiquities.)

THE clearance of a small church in the suburb of the castle has been finished and its walls repaired to a height of one or two metres. Its style may be compared with contemporary Gothic work in Cyprus dating from the first half of the thirteenth century. Systematic clearance of the whole suburb has been begun at the south-west corner, where the stables have been found. They are in the form of a square enclosure covering nearly an acre, with accommodation for about 250 animals on two sides and for their grooms on the third. At both ends of the suburb evidence of earlier occupation has come to light.

At the foot of the south-east hill where rock-cut tombs of Persian date had already been found there is an area containing cremated burials which appear to be of Middle Iron date. But the filling contained older sherds, Early Iron and Late Bronze, such as have been found on the slope of the ancient tell above the north beach. The latter are reported in this number of the *QUARTERLY*, together with an architectural examination of the outer defences of the castle.

'Ein Shams

(Haverford Archaeological Expedition; directed by Dr. Elihu Grant, assisted by Mr. Alan Rowe.)

ATTENTION was concentrated on the Late Bronze and Early Iron levels; and many streets, house-walls, and store-rooms of these periods were uncovered, as well as silos, ovens, wine-presses, and stone and clay receptacles.

Among the most interesting of the smaller finds was a large scarab with ten inscribed lines referring to the wedding of Amenhotep III and Queen Tiy; a clay tablet on which is inscribed what is perhaps a land map with memoranda in cuneiform; a stone gaming-board; a mould with the full-length figure of a male and a female divinity, holding the ankh and other symbols; many figurines, divine, human, and animal; and Mycenaean, Philistine, Cypriote, and local painted pottery.

el Hammeh: The Tell

(American School of Oriental Research, Jerusalem; directed by Drs. Nelson Glueck and C. S. Fisher, with the assistance of Mr. A. Henry Detweiler.)

IN November 1932 brief soundings were made at el Hammeh on behalf of the American School. Roman, Byzantine, and early Arab sherds had

¹ Continued from Vol. II, pp. 184-94.

previously been found on all the slopes and on the top surface of the mound. A large number of Early Bronze and early Middle Bronze sherds had been found on the north-eastern slope—most of them in a definitely restricted area. All of the soundings, with the exception of one, revealed only Byzantine sherds and marble facings, a few Roman sherds, and a Roman bowl, the latter found near the surface. The Roman sherds were undoubtedly brought up from the ruins of the Roman bathing establishment below the mound. In one sounding, however, immediately above the area on the north-eastern slope of the mound, where most of the Early Bronze and early Middle Bronze sherds had been picked up, a rich pocket of very interesting sherds from these periods was found. Dr. Albright, who had previously picked up such sherds at Tell el-Hammeh, has pointed out their similarity to sherds gathered by him at Beth Yerah (Kh. el Kerak, see *Bulletin of the American Schools of Oriental Research*, No. 35, p. 12). A few of the sherds found in this pocket may belong to the end of the Middle Bronze Age, but none were found which could be assigned to the Late Bronze Age. This fact confirms the opinion of Dr. Albright that the identification proposed between Tell el-Hammeh and the Egyptian Hammat of the thirteenth century B.C. is impossible (cf. *Annual of the American Schools*, VI, p. 42). A number of the earliest types of ledge-handle were found. Most of the sherds of the early periods belonged to large flat-bottomed storage jars, and were decorated with 'band-slip', consisting of parallel, vertical, diagonal, and latticed bands of brown, red, or orange slip. Fragments of large, very shallow bowls were found, the outer surface being covered with a rich haematite slip, continuously burnished.

No traces of house-walls or city-walls of the early periods were discovered. The entire Early and Middle Bronze Age levels had either been completely destroyed and dumped into the Yarmuk river below the southern side of the mound, with some sherds thrown on the north-eastern side, or the settlements in these early periods may have been limited to a small guard-post on the north-eastern side of the mound. Such a post was probably established and maintained for the protection of visitors to the hot springs, who perhaps came largely from Beth Yerah. The only settlement which covers the top of the mound is a Byzantine one belonging to the town of Hammath-Gader. There is no trace of a Roman settlement, although there are very extensive Roman ruins adjacent to the hot springs in the valley below, in addition to the Roman theatre.

Other soundings a few metres removed from the synagogue revealed only Byzantine remains.

el Hammeh: The Synagogue

(Hebrew University; expedition directed by Dr. E. L. Sukenik.)

THE excavators cleared the site of the ancient synagogue which was discovered by the Department of Antiquities in 1932. The complex of buildings cleared included a synagogue-hall of the basilica type, with a vestibule, several side rooms, one of which (with a separate entrance from the court-yard) presumably gave access to the women's gallery, while the others served as guest-rooms, &c. The synagogue was approached through two long and narrow court-yards. The main access to the whole complex was on the south-east and was marked by a long stone seat built to its north wall. The vestibule (3.80 by 6.60 m.) was paved with mosaics; it too had two long seats built to the wall and served once probably as a school. The synagogue hall was nearly square (approximately 13 by 13 m.). Traces of a colonnade were found on three sides of the room; there remain the foundations of pillars in the corners of the colonnade and two fragments of column shafts. This colonnade separated the central nave (7.80 m. wide) from two aisles (3 m. and 2.40 m. respectively) and a passage on the north (1.80 m. wide). Fragments of seats were found near the wall. On the south side of the hall there was an apse (4.50 by 2.10 m.), once the receptacle of the Torah shrine. The apse was separated from the hall by a marble lattice screen, fragments of which were found to bear a Greek inscription. The groove in the floor into which the screen was fitted was also found. The central hall was paved in mosaic with various geometrical and animal ornaments and several inscriptions. Smaller finds included glass lamps, pottery, and a quantity of Byzantine coins.

The synagogue belongs to Hamath-Gader, a place mentioned in Talmudic sources. The actual building appears to belong to the first half of the fifth century A.D. It was destroyed by fire.

The excavators also cleared part of the Roman theatre and made several soundings on the site of the Roman baths.

Jabal Qafze

(Institut de Paléontologie Humaine; directed by M. R. Neuville, assisted by M. M. Stekelis.)

DURING August 1933 the excavators made a sounding in a very large cave on the west side of Jabal Qafze, 2½ km. south of Nazareth. Three Upper Palaeolithic levels with very rich fauna, four Levalloisian levels (as well as important human remains) indicate the results which might be expected if this deposit were further explored.

Jericho (Tell es Sultan)

(Fourth and concluding season; directed by Professor John Garstang (Institute of Archaeology, University of Liverpool).)

(1) *The tombs.* Further Bronze Age tombs were examined this season, the earliest of which is dated by a scarab of Hetep-ib-Ra' to the XIIIth Dynasty; another, containing 128 vases, dated by scarabs to about 1600 B.C., provides a basic group about the middle of our period, by which it may be possible to subdivide the MB II series into two phases, MB II *a* (1750-1600 B.C.), MB II *b* (1600-1500 B.C.). Towards the close of LB I (c. 1400 B.C.) the ceramic series comes practically to an end; the LB II period as a whole is not represented in the tombs; intrusive burials of later date, even those of the Early Iron Age, are rare.

(2) *The city.* Work in the city was chiefly concentrated on the Palace area. Part of the foundations of the Palace itself and 58 of the Palace store-rooms were cleared. Here a vast stratified material shows that the culture-epochs correspond closely with those illustrated by the tombs. The Hyksos period was the brightest phase in the history of Canaanite art. These store-rooms were constructed and stocked at the beginning of the Hyksos period, and illustrate particularly that transitional phase to which the special term MB II *b* may conveniently be applied.

In the uppermost levels the Late Bronze Age is distinguished by the abundance of its painted wares and motives, its Cypriote imports ('milk-bowls' and 'bil-bils') coupled with the elaboration or disappearance of the older forms; and as in the tombs, the finds adequately represent the fifteenth century B.C. From this point there ensues, however, a gap, or series of gaps, as also in the tombs.

All the evidence provided by the ceramic series, the scarabs and the architectural remains, together with the negative evidence of the absence of Mycenaean fabrics, elsewhere a dominant feature of the fourteenth and thirteenth centuries B.C., points unanimously to the same conclusion, that the site was practically deserted during the LB II period, and only partially and temporarily occupied in the age of the Ramessides. Thereafter the material gap reappears with little to bridge it until the Iron Age is well advanced.

Some stamped jar-handles and certain scarabs throw light on the Hyksos organization, and on the later relations between the local chieftains and their Egyptian suzerains. Among the scarabs, some of which were exceptionally fine, may be mentioned one in particular, representing a lion rampant in combat with a man; and another depicting a Canaanite personage in full

costume with Syro-Hyksos hieroglyphs in the field. Royal names include: Hetep-ib-Ra' (XIIIth Dynasty); Nub, King of the North (Hyksos); Aa'-em-neter (Hyksos); Aa'-em-neter-Ra' (Hyksos); A-a-kha (Local Hyksos); Wadj-kheper-Ra' (Kames, XVIIth Dynasty); Maat-ka-Ra' (Hatshepsut, XVIIIth Dynasty); Men-kheper-Ra' (Thutmose III, XVIIIth Dynasty), and two of Maat-neb-Ra' (Amenhetep III, XVIIIth Dynasty). No later scarabs were found, if we except one of uncertain date, found in a cremation pit, in which were also iron and copper bracelets and some Iron Age pottery. The scarab and the practice of cremation are both foreign, and suggest a northern origin; possibly the pit was the burial place of Egyptian mercenary troops.

Illustrated reports are published in current issues of the *Liverpool Annals of Archaeology and Anthropology*.

Jerusalem, Baqa'a

(Institut de Paléontologie Humaine, Paris; directed by M. R. Neuville, assisted by M. M. Stekelis.)

THE surface station of Baqa'a, Jerusalem, was one of the first prehistoric deposits to be discovered in Palestine, but it had not previously been possible to distinguish stratigraphic periods among the mixed surface finds.

During his visit to Palestine in the spring of 1933 Professor Breuil came to the conclusion, after studying the ground, that a sounding might have valuable results. Accordingly this was begun in May-June 1933 by the excavators, with the aid of a personal subvention from Professor Breuil. It has now¹ been shown that important prehistoric deposits exist at at least one point below the Baqa'a, since this first sounding has revealed on the right slope of an ancient water-course, now completely ruined, the following stratified levels:

- A-B. c. 2 m. Black soil, containing a few sherds not earlier than MB.
- C. c. 1 m. Shelf (?) of water-worn flints, and of black clay, much eroded on the periphery.
- D. c. 1 m. Dark-brown earth with small stones. Water-worn flints.
- E. c. 1 m. Compact gravels with brown clayey earth. Very abundant Acheulean-Levalloisian flint industries *in situ*.
- F. Compact gravels with greenish clayey earth. Very abundant Acheulean-Levalloisian flint industries *in situ*.
- G. c. 0.20 m. Red earth, resulting from the decomposition of the soft limestone on which it reposes.

Excavations made in the course of laying foundations for buildings in the

¹ Difficulties with the owners, who were inclined to exploit to their own advantage the necessities of science, have so far prevented the continuance of the work.

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neighbourhood show that at a lower level than the water-course there are below these industries layers containing typical Chellean industries. This deposit must represent the earliest human establishment so far known in the Jerusalem region.

Megiddo

(Oriental Institute, University of Chicago; directed by Mr. P. L. O. Guy.)

DURING 1932 more tombs, of different periods, were dug on the east slope below the mound. The study of these and of the tombs found in 1930-1, as well as in 1927, has been completed, and they are all being published together.

Also on the east slope, a number of habitations—some caves, some houses—belonging to very early periods were discovered. The earliest remains must be put back well into the fourth millenium B.C., and belong at least to aeneolithic (chalcolithic) times. Affinities with predynastic Egypt have been remarked, and analysis of the earliest metal shows it to be copper. The pottery of these early strata has been studied, and seven stages have been distinguished. Notes on these by Shipton and Engberg are in the press.

On the mound, the removal of the latest remains in the whole area to the west of Schumacher's main trench was continued until the spring of 1933. There were no spectacular discoveries, but a well planned town, with four parallel streets, was laid bare. The plan had persisted through two main phases of construction, with the frequent re-use of walls, and it was generally possible to distinguish between them. The earlier belongs to the latter part of the Middle Iron Period (c. 800-600 B.C.) and the latter is more or less continuous with it.

In May last, excavation was restricted to an area of about 150 × 100 metres on the high ground in the southern part of the city. In this area most of the remains of the two towns with the streets have been removed, and below them are showing structures of the same age as the stratum IV (tenth century) stables discovered in 1927-8. The western part of the area is occupied by an enclosure measuring a little less than 90 m. north and south, and 60 m. east and west. It was bounded on the south by the city wall, on the west and north by a particularly massive wall about 1.6 m. thick and having structural features similar to those already found in stratum IV, and on the east by a somewhat thinner wall. A stable of five units fills the whole of the south end, and the rest of the enclosure, so far as can be seen at present, is floored with white lime and was apparently a parade ground.

Occupying the eastern part of the area is a second enclosure just under 60 m. square. Some later buildings have still to be removed before its contents

become clear, but there is already visible a good deal of white lime floor similar to that in the western enclosure. In its northern wall is a strong gateway which had been walled up. This is the building described by Schumacher as a palace.

The two enclosures are connected, but the connexions are not yet fully exposed. Between the two, at the south, is a well-constructed building containing a range of small rooms which were perhaps store rooms or quarters for charioteers.

Excavation is proceeding.

Sabastya

(Joint Expedition of the British School of Archaeology in Jerusalem, Harvard University, Hebrew University, Jerusalem, and the Palestine Exploration Fund; directed by Mr. J. W. Crowfoot.)

AN interim report on the work of the last season up to 7 June was published in the *Quarterly Statement* of the P.E.F. for July (Vol. 65, pp. 129-36). Work was continued for some three weeks after that date and the later results may be briefly summarized.

On the north side of the summit within the 'Palace Enclosure' another stretch of Israelite walling of the finest type was uncovered; it is exactly similar in style to that found by Reisner under the Augusteum and ascribed by him to the time of Ahab. Several more fragments of ivory were found in the same area which adjoins that where most of the ivories were found in 1932: some pieces were found immediately on the top of the highest surviving course of this wall. This site therefore has better claims to be regarded as the site of the 'ivory house' than any other we have yet seen at Samaria.

Farther to the east the clearance of the great Israelite semicircular tower was completed, and fragments of two other walls were discovered, one underlying the south end of the tower, the other parallel with this fragment a few feet north of its north face. It seems that the semicircular tower may have taken the place of an earlier rectangular bastion projecting from the north wall of the citadel.

On the highest point of the hill a trench was cut through the old Harvard dump due east of the steps of the Augusteum, and it was proved that the subterranean gallery east of the temple court was not connected with the temple by a vault like that on the west. A very large number of drums from the temple columns was found in this trench. Some 70 metres east of the temple steps and at right angles to them two other flights of steps were found, one built above the other, forming apparently the entrance in successive periods to the temple precinct from this side.

Seilūn

(Danish Shiloh Committee; directed by the late Inspector H. Kjaer, with the assistance of Dr. A. Schmidt, Herr C. G. Schultz, Dr. E. Ben Dor, and Professor N. Glueck, Director of the American School of Oriental Research, as General Adviser.)

THE third campaign began on the first of September, but only lasted four weeks, owing to the untimely death of Mr. H. Kjaer on 29 September. After his death Professor Glueck was invited by the Committee to take charge of the expedition, but found it necessary to close the work for the time being.

The principal work of the campaign was devoted to two sectors of the north-west city wall, which were cleared in part down to bed-rock. A massive Middle Bronze wall, with characteristic masonry, and dated by the pottery in adjacent houses, was discovered. One tower, about five metres wide, was almost entirely cleared, so far as it was preserved. The pottery remains have been carefully examined by Professors Glueck, Fisher, and Albright; they date from the following periods: (*a*) a very few sherds from the outgoing Early Bronze and perhaps also from Middle Bronze I; (*b*) a quantity of sherds from Middle Bronze II. Two scarabs, perhaps of Hyksos type, were found with them; (*c*) numerous sherds from Late Bronze, mostly from the end of the period. One scarab of this period was discovered, and one Mycenaean sherd; (*d*) a large quantity of sherds from Early Iron I, as in previous campaigns; (*e*) a number of sherds from the first phase of Early Iron II, about the tenth-ninth century. Hitherto very few Early Iron II sherds had been found on the site (cf. *Journal of the Palestine Oriental Society*, X, p. 106). Now it becomes clear that there was a small settlement of this period on the site. Nothing has so far been found belonging to developed Early Iron II (eighth-sixth centuries); (*f*) quantities of later sherds, from Early Iron III (Perso-Hellenistic) to Byzantine.

A small area south-west of the Jāmi' el Yeteim was cleared, yielding fragmentary remains of a Byzantine installation which seems to have been a bath.

Tall Abū Hawam

(Department of Antiquities.)

THE excavation was continued during the months of March and April 1933. The remaining area of the tell was excavated to the sand. Late Bronze, Early Iron I, Early Iron II, and Persian or Hellenistic occupations were recorded.

These were represented respectively by Mycenaean and Cypriote pottery, with scarabs of Amenophis III; by jugs, bowls, and lentoid flasks ornamented with concentric circles in red and black, with or without a cream or pink slip;

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by burnished red slip ware, of Cypriote type, with black concentric rings mechanically drawn, and various other burnished wares with red or cream slip, or both; by a few fragments of Greek black-figure ware, flange-rimmed saucer lamps, and square-shouldered small-handled amphorae.

The Late Bronze, Early Iron II, and Hellenistic towns were walled.

A full report will appear in a subsequent number of this *QUARTERLY*.

Tall el 'Ajjûl

(British School of Archaeology in Egypt; directed by Sir W. M. Flinders Petrie.)

THE first palace, which was built at the close of the VIth Dynasty of Egypt, had been discovered in part in the previous season, beneath the walls of five later palaces. It was therefore necessary to remove the later works considerably in order to expose the earliest building. This surrounded a large square court-yard, which was never built over. On the north and west sides of the court there were large chambers, with a wide stone basement like that of the outer wall; on the east side was only a narrower stone wall and brick chambers; on the south side only a line of single irregular blocks. It seems evident that when half of the design was executed it was cut short, the south side with chambers was cancelled, and the court was only closed up by a plain narrow wall. This change probably was due to the builders' success in conquering Egypt, and founding the VIIth Dynasty, when Gaza became a mere local capital instead of a national frontier.

The design was originally a square of 130 feet of 11 inches; this measure was later known at Byblos as 11.10 inches, and elsewhere as 11 to 11.7 inches. The mode of construction of the stone basement is by upright slabs along the sides, with a packing of large blocks between them, 70 inches wide on the north and west, 53 inches on the east, and five chamber-walls on the north. On the west the chamber-walls were of irregular blocks. Upon this basement stood walls of black brick, white plastered.

There were several drains and sump-holes for water, and in the VIIth and XIIth Dynasty palaces there were bath-rooms, with a privy pit of stone 6 feet deep. The plan of the whole building most resembles that of the palace of Arslan Tape.

The palace site having been examined, other buildings were cleared to the south of it. These were of the period of the VIIth and XIIth Dynasties, but not later. More of the foreign painted pottery was found. The rooms at the south-east corner, disclosed in 1931, were deepened to the bottom. Among the objects there was a large inlaid dagger of the Luristan type, at the level of the XIIth or early Hyksos building. Five portions of uncultivated land

on the south side were searched, and proved to be all of Hyksos age; extended work there is in view.

In the cemetery about seventy graves were opened, of the Hyksos and XVIIIth Dynasty periods. Another expiatory burial was found, like that of last year, with all gold and silver torn to pieces and melted, alabaster smashed and burnt, also part of a delicate game-board of ivory. The most interesting piece was a fragment of a sheet of silver (or electrum) with a repoussé relief of a female head, the tomb being of Hyksos age. The largest tomb known, 14 × 5 feet, was that of the Egyptian governor under Tut-ankh-amen, of whom the gold official ring was found. This was a family grave, continuing in use for half a century, until Rameses II, as shown by a scarab. It proves that the Egyptian rule was not driven from the south after the Akhenaten revolt, but continued unbroken from Amenhetep I till late Ramesside times. A large quantity of pottery here was both of Aegean work and local imitation.

Tall ed Duweir

(Expedition of the Wellcome Historical Museum, London; directed by Mr. J. L. Starkey.)

THE tell is the extension of a limestone ridge, surrounded on four sides by wide valleys, isolating it from the adjoining hills, so that it is almost an island site. Its north, east, and west sides are steeply scarped, with the ruins of stone buildings capping its upper levels. A sloping approach at the south-west corner of the mound indicated the position of the gateway, flanked by a mass of masonry which seemed to mark the position of a great bastion or fortified tower.

In this first season's work at Tall ed Duweir the excavators set out to clear an area on the lower slopes to be used as dumping ground for the debris from the town levels above, and the ground chosen for this purpose, near the north-west corner of the mound, proved to contain many rock-cut tomb chambers. These we had to examine before we could dump our rubbish, and they produced a series of pottery and small objects, chiefly of the early Second Iron Age.

There were also single shaft burials of an earlier phase of Israelite occupation, and a few good groups of the Middle Bronze period, which show some pottery types comparable to examples found at Tall el 'Ajjūl and Jericho.

A large tomb which was accidentally discovered behind the camp house contained many pottery figures of Astarte, her dove, beds and chairs and several rattles, also a spirited model of a horse and rider.

A preliminary investigation of the large ruin which crowns the tell disclosed the plan of a residency of the Persian period, which was superimposed on

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a larger and earlier structure below. The stone walls and floors of the former complex had been surfaced with a thick coat of white lime plaster, and the column bases found in position in the open court-yard also showed traces of white plaster; some column drums had been removed and re-used by later settlers in one of the small chambers of the residency.

The lines of fortification surrounding the site were traced, and it was found that the lower revetment had been recessed back at intervals, forming panels. The heavy masonry was preserved in the main to a depth of 25 feet, but extensive stretches of the revetment show where hastily carried out repairs had been made by the defenders. At a later date large breaches had been made in this revetment, where fire had been used to bring down the upper walls.

Part of a bronze helmet crest was found lying under fallen masonry against the walls, and many arrow-heads give evidence of the presence of Assyrian troops before the city at the beginning of the eighth century B.C. Spearmen wearing helmets with a similar crest are shown in the Lachish reliefs from Sennacherib's palace at Niniveh. Another interesting find was a bronze Maat feather overlaid with gold leaf, found in a small complex of XIXth Dynasty dwellings on the east side of the mound.

Umm Qatāfa Cave¹

(Institut de Paléontologie Humaine, Paris; directed by Monsieur R. Neuville.)

WHEN the excavation of 1928 came to an end a very thick layer (2 to 4 m.) of fallen rock, lying below the Acheulean levels, had been reached.

During the autumn of 1932 the excavator cleared this fallen rock and found beneath it an industry of flakes analogous to the Tayacian² in France. This industry, which includes no *coups de poing*, is stratigraphically prior to the typical Acheulean of the cave, and is the oldest so far found in Palestine.

Wādī el Maghāra

(Joint Expedition of the British School of Archaeology in Jerusalem and the American School of Prehistoric Research; directed by Miss D. A. E. Garrod.)

Maghārat el Wād. The excavation of the Lower Natufian deposit on the terrace and in the mouth of the cave was completed. A number of burials of Lower Natufian date were discovered, two of which contained skeletons with

¹ Cf. *L'Anthropologie*, XLI, 1931, pp. 13-51, 249-63.

² Tayacian, recently identified by Professor Breuil, is an intermediate phase between Clactonian and Mousterian; it is the horizon at which the preparation of the striking platform makes its appearance. Cf. Henri Breuil, 'Le Clactonien', in *Préhistoire*, I, 1932, pp. 127, 131.

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head-dresses of dentalia, similar to those found in 1931. A necklace of bone pendants and dentalia was found adhering to the lower jaw of one of the bodies.

Maghārat et Tabūn. This cave turns out to be very much larger than was expected, and has yielded the most complete Mousterian sequence yet recorded outside Europe. Excavation is still proceeding, but the section up to date is as follows:

Chimney i, ii, <i>Level B</i> : Upper Mousterian	. 9.50 m.
<i>Level C, D</i> : Middle Mousterian	. . . 2.30 m.
<i>Level E</i> : Lower Mousterian	. . . 5.00 m.
<i>Level F</i> : Upper Acheulean	. . . 0.70 m. (excavation still proceeding).

17.50 m.

The industry of the Upper and Middle Mousterian levels is of Levalloisian type and is in marked contrast with the Lower Mousterian of *E*, which has yielded abundant hand-axes, and thick scrapers resembling those found in the old Mousterian levels in Central and Western Europe. The Upper Acheulean layer is poor, but in a general way it resembles the corresponding level of M. Neuville's site at Umm Qatāfa.

Level C, which appears to correspond with the skeleton layer at the Maghārat es Sukhūl, contains a sub-tropical fauna, characterized by *Rhinoceros merckii* and *Hippopotamus*. A human skeleton was found in the upper part of this layer, and an isolated jaw at its base.

Note. With reference to the account of excavations at the Maghārat es Sukhūl, published in this *QUARTERLY*, Vol. II, pp. 189 f. Miss D. A. E. Garrod asks us to correct a misstatement which appeared in that account: 'The work at the Maghārat es Sukhūl was carried out under the direction of Mr. T. D. McCown, she herself being absent through illness during the whole season. The misstatement is not due to any mistake on the part of the Editor of the *QUARTERLY*, but appears in Mr. McCown's typescript; had he submitted it to her before sending it to the Department of Antiquities, she would have corrected it on the spot.'

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¹ Continued from Vol. II, p. 184. The following abbreviations should be noted in addition to those listed in Vol. I, pp. 192 f.: *AAnzJDAI* = Archaeologischer Anzeiger, Jahrbuch des Deutschen Archaeologischen Instituts; *QDAP* = Quarterly of the Department of Antiquities, Palestine.

The attention of the reader is also drawn to the map of excavation sites in Palestine, published in the *QSt.*, 1932, facing p. 220, and the map on p. 172.

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